SIX SERMONS

Preached by Maiſter
Henry Smith.

1 2 of *Ionahs* puniſh-
ment.
3 The Trumpet of the
Soule.
4 The ſinfull mans ſearch
5 *Maries* choyce.
6 *Noahs* drunkenneſſe.
Two zealous Prayers.

And publiſhed by a more
perfect Copie then heretofore,

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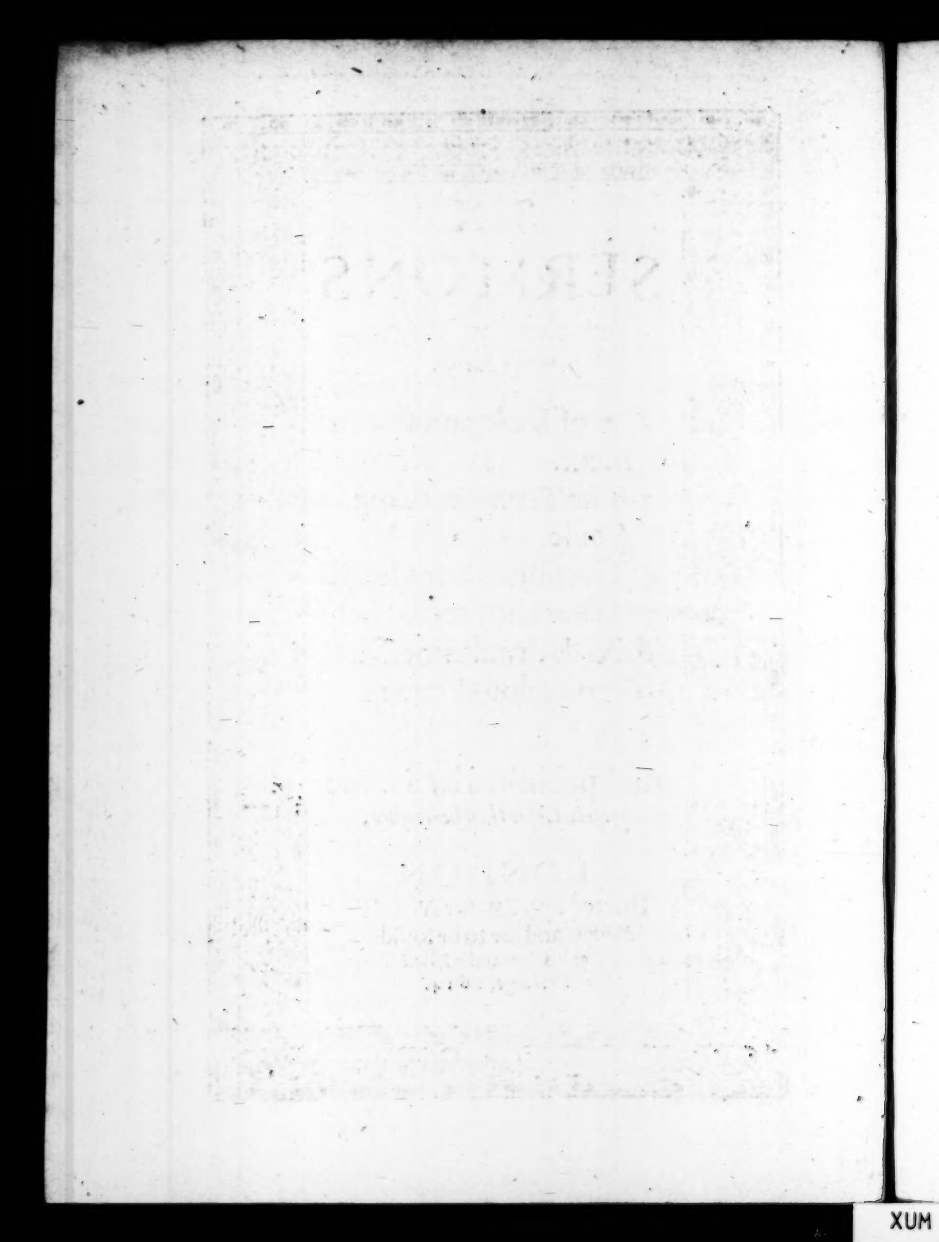
XUM



THE FIRST SERMON OF THE PVnishment of *Ionah*.

Ionah. 1. 4. 5. 6.

4 *But the Lord sent out a great winde into the sea, and there was a mightie tempest in the Sea, so that the shippe was like to bee broken*

5 *Then the Mariners were afraide, and cryed every man vnto his God, and cast the wares that were in the shippe into the Sea, to lighten it of them, but* Ionah *was gone downe into the sides of the ship, and layd downe, and was asleepe.*

6 *So the ship-master came to him & said vnto him, what meenest thou, O sleeper? Arise, and call vpon thy God, if so bee that God will thinke vpon vs, that we perish not.*

THe sinne is past, but punnishment is to come: for after disobedience followeth wrath, the heauie companion of wickednesse. For although shee loue not sin yet shee will bee alwayes where wickednesse is? yea, also full of strength like a Lyon which will not be tamed.

He that made the windes, commanded them, and they obey his voice, the windes and the waters obey him, but man will not obey him. Hee sayth not that a winde arose but saith the Lord sent a great winde. Therefore wee see the cause of this tempest, and so of *Ionahs* punishment. The iust iudge of the whole worlde may not suffer sinne vnpu-

nished, therefore hee sends, the Lord sent out a mightie winde. Then it was not by chance, nor by witchcraft: for the Mariners (notwithstanding they were infidels) were not so grosse as to ascribe it to any such cause but rather thought it to be sent from some reuenging power, beeing
Psal. 10.7 prouoked to indignatiō by some particular person among
25.10:31 them that had committed some haynous fact: else why did they cast lots to know him, and finde him out that had sinned, and whose sinnes did procure this tempest to bee sent: Though this winde had almost drowned *Ionah*, yet hee sayd, the Lord sent it: so the Lord sendeth winde to bring ships to land in safety, and the same Lorde sendeth winde to drowne, and breake, and sinke other ships. Therfore *Iob* saide when hee was bereft of all his substance at
Iob 1.21. once, and left as poore as might bee, that the Lord had taken them from him, who had first giuen all to him, adding also thanksgiuing euen for the persecuting hand of God, which did so molest him. If some had so much losse by tempest as *Iob*, and such dangers as *Ionah*, they would surely say with *Iob blessed bee the name of the Lord for it*: But
Iob 2.6. moe (it is to be feared) would say with *Iobs* wife, curse God and die.

And there was a tempest in the Sea

First, God spake gently to him, *Arise*, Ionah *goe to Niniuie*, then he would not goe: but seeing words woulde not serue, the Lord would take another way, and try whether that could make him obedient to his voyce. So the Lord caused a mighty tempest to arise in the Sea, like the messēgers that were sent to compell folkes to come to the banquet, that seeing the commaundement could not, the tempest might beare rule. For vnlesse it be an imperious crosse wee will not yeeld, so head strong is sinne.

Therefore it is said, that God sent out a great wind, so that there was a mighty tempest, that sinne might haue the foile, and God the victorie.

Hee that sayles to *Tharshish*, or whether hee is forbid-

den

den to goe would haue as good winde as he that sayles to Niniuie, or whither hee is commanded to goe. But he that doth one thing for another, shall receiue one thing for another, as *Achab* did, who hoped according to the saying of foure hundred false Prophets, to goe vp and prosper but hee went vp and perished. As surely as *Ionah* thought to arriue at Tarshish, so surely the Spanyards thought to arriue in *England*: but as *Ionahs* company wondred at this tempest: so at these Spayniards destruction, their fellowes at home wondred, yea were astonied, how their inuincible power could be destroyed. But God is strong enough for them that kick against him, and disdaineth to be crossed of dust and ashes.

And there was a great tempest in the Sea.

The ship went on roundly for a time, the Prophet sleeping, the Mariners sporting, the sayles flaunting, the waters calming, the windes guiding: so merrily sinne goes on before the tempest comes. The winde blowes not yet, therefore goe on yet a little, and yet a little more, but suddenly the tempest rushes vpon them before they are aware of it, and tumbles them vp & downe & suddenly all is like to be vndone. Hee came to the hauen, and payde the fare, and entred the ship and hoyst vp sayles, and went on forward and all to flie from God, but now it appeares hee fled not from him but to him, therefore *Dauid sayth*, If I take the Mornings wings and flie aloft, loe, thou art there If I goe into the neithermoste depth, thy hand will finde mee out: therefore whither shall I flie from thee? So that when we thinke that wee flie from God, in running out of one place into another, wee doe but runne from one hand to the other, for there is no place where Gods hand is not, and whither soeuer a rebellious sinner doth ruune, the hand of God will meete with him to crosse him, and hinder his hoped for good successe, although hee securely prophecieth neuer so much good vnto himselfe in his iourney. What had hee offended the windes or the wa-

ters, that they bare him such enmitie? the windes and the waters, & al Gods creatures are to take Gods part against *Ionah*, or any rebellious sinner: for though God in the beginning gaue power to man ouer all his creatures to rule them, yet when man sinnes, God giueth power & strength to his creatures to rule and bridle man. Therefore hee that euen now was Lord ouer the waters, now the waters are Lords ouer him.

But if *Ionah* had thought that God would haue brought things to passe, he durst not haue bin so boulde in this enterprise. Therefore wee may see that sinne hath no eyes while it is on doing, (tush saith the foole) it is faire weather yet, while he goeth to the stockes.

So that the ship was like to be broken.

We haue heard the cause and greatnesse of this tempest the effects follow, whereby the greatnesse of it is the better expresst. First in the ship, then in the Mariners.

The ship was like to be broken.

The ship was faire and goodly, so strong that it might haue encountred with instruments of warre, and so sure made that it might haue endured great tempestes, and made many voyages. Yet now with one tempest, and at one voyage, it was so deformed, so weakened, in such a taking, that it was like to bee shiuered in pieces: and all beecause *Ionah* was in it. Such strife is alwayes betwixt Gods wrath, and mans disobedience. When Gods word wil not turne vs, Gods windes and other instruments of his wrath must threaten to ouerturne vs.

Pro. 7, 22.

Then the Mariners were afraide and cryed euery man to his God, and cast the wares out that were in the ship, to lighten it thereof.

The effects of this tempest in the Mariners were two.

First. they were afraid, then vsed meanes to appease the tempest and saue themselues.

Then the Mariners were afraide

Mariners liuing in the Sea, almost as fishes, hauing the waters

waters as their neceſſarieſt elements, are commonly men voyde of feare, venturous and contemners of danger. Yet now ſeeing the tempeſt ſo vehement on a ſudden, that their goodly and tall ſhip was toſſed almoſt to a cockboat and crackt ſo that it was like to bee torne all to pieces, and thereby was fully perſwaded it was no common nor ordinary ſtorme, but a reuenging tempeſt, for ſome extraordinary cauſe, ſent out vppon them by ſome great power prouoked: now they are afraid, they tremble for feare, like women that ſhrinke at euery ſtirre in the Wherrie, and like little children when they are frighted, leaſt their ſhip breake or leake and ſo ſinke, and they looſe their goods, their ſhip rheir liues and all.

Now theſe nought fearing fellows: theſe high ſtomaked men, which deſire danger are brought downe by danger, feare and quake like a yong ſouldier which ſtarteth at the ſound of a Gun.

And cryed euery man vnto his God, and caſt forth their wares into the Sea, &c.

The meanes which the Mariners vſe to ſaue themſelues, are diuers, Firſt they cry to their gods, then when that appeaſed not the tempeſt, they caſt out their wares, *They prayed.* This is then a manifeſt ſigne, that the Heathen acknowledge there is a diuine power, ſeeing and gouerning the whole worlde: for they woulde not haue prayed at all, but that they were conuinced, there was a God, who beheld the affaires of men, and coulde in extreameſt daunger deliuer whome hee would. Nature conuinced them, the workes of God made them to acknowledge it. For in man, though the Lampes be waſted ſince *Adam* conſulted with the deuill to bee God, yet there is ſome little light left, which dwelleth in darkneſſe like a ſparke hidde in the aſhes, whereby the ſtately and moſt glorious frame of the world, with all the wonderfull varietie of the ſingular effects of all the excellent creatures therein conſidered, man cannot but acknowledge there

is a God. Yea his mightie power the blinded Gentiles saw so expresly in all the creatures, that they imagined it to bee impossible for one God to worke them all: therefore they thought that there were diuers Gods, as there were diuers seasons, diuers nations, diuers trades, diuers languages, diuers and sundry kindes of all thinges and so diuers nations worshiped diuers Gods. When the wicked see that all their inuentions will not bring their enterprises to passe according to their mind, but they are in extremity and like to bee cast away for want of succour, then they fly vnto God, being driuen by compulsion as a beare vnto a stake, and they couch and kneele, and make great shewes outwardly of humiliation and piety, all in hope of helpe from God, and as it were thinking to deceiue him by their hypocrisie.

Euery one vnto his God.

This sheweth that they were of diuers nations, for among the Gentiles euery nation hadde a seuerall God to worship, *Chamos* was the God of the Moabites, and *Beelzebub* the God of the Ekronites, *Dagon* the God of the Philistines, and the Ephesians worshipped *Diana*. In our necessitie wee flie euery one vnto his God that is, in the time of necessity euery one doth flie for helpe and ease vnto that which most feedeth his owne humour, or best pleaseth him, that wherein he reposeth most confidence, perswading themselues of sufficient reliefe from that: some runne to their coffers, thinking that there it is that is able to procure ease from any troubles: other some turne to their delights and wanton sportes, supposing that there is no trouble so great, but they will cause them to forget it: some to their glorious attires and costly Iewels, imagining they will now aswell reioyce their hearts, remedying their griefe, as at other times they haue delighted others eyes, pleasing their sight: some to their dainty meates and some to their soft beds, and easie standing, hoping by those to feele relieue. In sicknesse wee cry, Come, Philicke help

I. Sam. 5. 5.
Act. 16. 35.

helpe mee : in heauinesse we call, Come musicke, cheare mee : in warre, we sounde, Come souldiers, succour me; in quarrels we say, Come Lawe defend me: euermore leauing the Creator, which is all goodnesse, and powerfull in him selfe, running to the creatures, which haue no goodnesse nor power, saue that they receiue from him: neyther by their goodnesse, can doe vs good, but by his blessings.

And cryed euery man vnto his God.

They did well in that they prayed, but they prayed not well: for they prayed euery man vnto his God: that is vnto fained Gods, gods in name but not in nature, and gods they were that could not help so much as themselues.

Euery man vnto his God.

Euery of these Mariners did now in their extremitie call vpon his God, euery one vpon that God, which hee thought most highly of, and whome he had in his prosperitie reposed most confidence in. Now while none coulde helpe but one, they cried to many, and by this meanes while they sought to lay the tempest they stirred it more for their prayers being Idolatrous, were so wicked, that the Lord had vtterly destroyed them, If his mercie hadde not beene wonderfull ouer all his workes. They prayed much like the Papists, which in extremitie cry out, some to one Saint, some to another, some to Saints of this place other to Saints of that place, thinking as these Mariners did if one will not help another will, *Psal.*144. 15.

They cryed, &c.

They prayed and their prayers did beate the skie, though they coulde not lay the tempest. They were not as many of vs bee when wee pray vnto God without a sence of their daunger, or without great desire to obtaine their requestes. What an hypocrisie is this that is common among vs, to haue vehement speeches, and loud cryes, and long prayers, without liuely affection within.

They cryed.

Here is a distinction of crying to bee obserued. The righteous

righteous cry, and as well when they are in prosperitie, as when they be in calamitie, though many nothing so feruently, but the vngodly then onely, when the hande of God is vpon them, and then also like beares without their pray, alwayes much doubting, sometimes dispairing of helpe although they cry for it. And therfore blessed is he that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they doe but cry in vaine, Let not the wauering minded man, think to receiue any good of the Lord.

Iam.2.7.

And cast the wares that were in the ship into the sea.

Here is the second meanes which they vsed to helpe themselues. Nowe the Mariners are content to cast their wares into the Sea, in hope of some furtherance to saue their liues thereby: for though manie will venture their liues for riches, yet they rather part with all their riches, then with their liues. But they cast them out to appease the tempest, or lighten their ship: but it was sin that procured danger, and being cast away, would haue saued all: which being retained, the tempest abating not, the shippe is not the safer, though it bee the lighter. If I regard wickednesse in my heart, sayth *Danid*, the Lord will not heare me. And *Paule* saith, though I cast my life into the fire, if I haue no charitie, If I retaine malice in my heart, it profiteth me nothing: if I cast not away sinne, I cast away all. Some will giue to the poore, and yet vse extortion and vsury to get money by: but God saith to such, that if they regard wickednesse in their hearts, it profiteth nothing, though they part with all that they haue, and bestowe it vpon neuer so good actions, they doe but as the Mariners did, cast all way, their desire nothing satisfied: for though they thinke themselues beneficiall to the poore thereby, and hope for rewarde therefore, yet God will accept of them but as hypocrites: hee will none of their oblations, he abhorreth their very praiers, *Pro.*15.8. vntill they haue humbled themselues, and reformed their owne heartes before

Psal.66. 18.

*1.Cor.*13. 3. Cast away sin, or thou castest away all.

before him from such vncleannesse.

They cast the wares into the Sea.

They would faine haue laide the tempest, that thus readily lose the wares, & cast out their verie tackling into the sea: but the sea will not bee satisfied, the waters must wash the sinner, or there is no safety, nay the daunger is greater the sea continually more and more troublesome, vexing them. But *Ionah* was no sooner cast into the sea, but all was quiet, the windes are calme, & the sea ceaseth from her raging. O that iustice were executed, and hee that troubleth the ship were in the sea. He that troubleth, nor hee that against all reason is thought to trouble: then should all be safe, yea peraduenture *Ionah* too. *Ionah.1. 11.15.*

And they cast the wares that were in the ship into the Sea.

Obserue here, that often times many are punnished for one mans sinne, as all the host of Israel were punished for the sinne of *Achan*, and here all the Mariners & owners of ship or wares for *Ionahs* sin: &c. to the end that men may learne thereby to admonish one another when they see them doe amisse, with loue, and not to say with *Caine*, Am I the keeper of my brother? for hee that is not carefull to keepe his brother from sinne, is not carefull to keepe himselfe, eyther from sinne or from sorrow: therfore let vs take heed that a wicked one be not found amongst vs vnadmonished. I would there were not many worse then *Ionah* among vs. Will you know what I think of you? I think you are worse then Infidels, Turks or Pagans, that in this wonderful yeare of wonderful mercies, are not thankful, beleeue not in God, trust not in him, glorifie not his name: but like *Pharaos* sorcerers, who seeing the greate workes of God which *Moses* wrought passing their skill, confessed, saying *Surely this is the finger of God*: for you confesse it is the great worke of God (as must needs) but where are the fruites it hath brought forth in you? The captaine saith, I haue don nothing: the souldier saith, I stirred not but the Lord sent out a mightie tempest vpon them, and after that they escaped *Ioſ.7.5 12.* *Many punished for ones sinne, therefore suffer sinne in none.* *Exo.8.19*

XUM

Mans extremitie Gods oportunity

ped our handes, the Lord ſtretched out his mightie arme againſt them, and *Pharaoh* is drowned in the ſea ſo that he neuer attained the land of promiſe which hee gaped for, & made full account to poſſeſſe. Further herein we may note that extremitie is Gods oportunitie: for when the winde had almoſt ouerturned all, & the waters had almoſt drowned all, and deſtruction had almoſt deuoured all, then, and not afore, was Gods oportunitie to ſet forth his glory. Firſt, they vſed prayer vnto the diuine powers for aſſiſtance: then they vſed ſuch ordinary meanes as they know beſt in ſuch a time, by caſting out their wares to lighten the ſhip of them, which order is neceſſary to be vſed of all Chriſtians in their neceſſitie: Firſt, to ſeeke for ayde & aſſiſtance at the hands of God & then to vſe all ſuch good meanes to help themſelues, as God ſhall enable them to, truſting that of his goodneſſe he will bleſſe their endeauours, or els may they goe ouer all the earth to ſeeke help & haue none, for there is no other way. God indeede is the laſt refuge, but he is alſo the firſt refuge which is to bee ſought vnto: for he will haue vs to acknowledge that man liueth not by bread onely, & a horſe is but a vaine thing to ſaue a man, and except the Lord keepe the citty, the watchman waketh but in vaine, no meanes can helpe without his bleſſing. But then he will not haue vs careleſſe & negligent to vſe lawful meanes: for hee neuer or very ſeldome worketh without meanes, whē the means may be vſed by vs. Danger thē: we haue ſeene made them to feare, but feare aſtoniſhed them not, but gathered their wits together, for they vſed meanes with wiſedome to ſaue themſelues. But whē the Lord ſendeth calamitie vpon many of the vngodly, they haue ſo guiltie a conſcience, that whileſt they feele the great hand of God they are euen diſtraught of their wits, and made as it were ſenceleſſe, that they know not what they doe: yea when troubles come, it makes them like a headleſſe Bee, which buzzeth about ſhee knowes not whither. or like the Swallow, which by Cōpulſion of the wind, flieth backward

In neceſſity firſt pray then vſe lawfull meanes.

and

and forward till it fell into the Sea : or like *Caine*, whose head was frought with feares, so that he knew not whether to goe, doubting to bee slaine of euery one whome he saw. *Gen.4.* But whatsoeuer befalleth, the childe of God, hee hath euer matter of consolation, and some moderation of minde to beare it withall, expecting a ioyfull issue of all. Therefore blessed is he that hath the Lord for his God.

But Ionah was gone downe into the sides of the ship, and laide downe, and was fast asleepe.

They prayed vnto their gods, and their Gods were now deafe while they were tossed, and *Ionah* is gone to sleepe when he should haue bene better occupied. Wee come hither to heare the word, and here we fall asleepe but it were farre better we were away: for wee sleepe when wee should heare, and so sleeping sinne, and sleepe in sinne: therefore let them now giue eare that are asleepe, for wee are come to *Ionahs* sleeping, not that we should sleepe with him, but by his sleeping to be warned of our securitie, and wee shall see him waked, that we may learne to wake with him. *Ionahs* fast sleeping is noted to declare the occasion of the ship-masters speech to *Ionah*: but chiefly to note the dead securitie of *Ionah* in his sinne, for asmuch as though the mariners cryed for feare, and cast out their goods, nay the very senselesse shippe seemed to feele the anger of God, and to cry to *Ionah* by rowling and cracking, yet *Ionah* was not once mooued thereat, but lay still fast asleepe. So by *Ionah* his sleeping, wee see the nature of all the sonnes of *Adam*, when they listen to the Serpent, they are like changelings they are cast into a dead sleepe: for when they forget God and his word, and bid conscience adiewe, they sleepe in sinne, and that to death, like one sicke of the Lethargie.

Ionah signifieth a Doue : *Ionah* therefore was nowe indede *Ionah*: I meane, like the Doue which *Noah* sent forth of the Arke: for as the Doue being gone out of the Arke, could finde no rest for the sole of her foote, till shee returned

ned into the Arke againe: so when *Ionah* arose vp from the presence of the Lord, he could find no rest for his minde, neither by Sea nor land, vntill hee returned againe vnto the Lord. For the cause of *Ionahs* going downe to sleepe was, it seemeth to ease his minde. for it was disquieted he felt it grieuously troubled, the conscience of his sinne tormented it. Therefore now, O that *Ionah* could sleepe till the tempest were past: but it will not bee. for the tempest is sent purposely to wake him.

And he was fast asleepe.

Ionah sleepes while all else stirre.

See how little *Ionah* is ashamed of his sinne: all the world smarted for it and yet hee sleepes: as if hee shoulde say, Neither the windes blowing, nor the waters roaring, nor the ship reeling, nor the waters casting, nor the Mariners crying, with all the stirre: could moove him, waken him from his sleepe, or rayse him from his sin. Now *Ionah* might say, I was a sleepe, and all might haue perished for mee, if one God had not helped more then all the rest? for *Ionah* slept but God waked, and called to the windes and the waters saying. Tosse him but you shall not drowne him: feare him but you shall not kill him: whip him, and when you haue whipt him, send him to mee, that I may send him to *Niniuie*. *Ionah* was fast a sleepe, when the windes ouer him were blowing, the waters vnder him tossing, the shippe about him reeling, the Mariners by him crying, the waters in ouer-boord casting, in all the stirre *Ionah* felt nothing, but slept, as if there were no stirring Yet wee goe farre beyond *Ionah* in securitie, for the Lord causeth the tempest to blow downe houses beside vs, the heauens to thunder ouer vs, the earth quake vnder vs, the water to ouerflow the land about vs, the fire consume all that we haue before vs, the ayre with cold readie to kill vs, and all things in an vproare round about against vs thereby alwayes crossing vs one way or another, and all to put vs in minde of our dutie, the neglect whereof is the cause of all these troubles which the Lord doth send vs: but

but we sleepe more deadly then *Ionah* in our negligence, voyd of feeling, because wee consider not what wee haue done, wee looke not backe on our sinne yet euery crosse shoulde cause vs to examine our selues throughly, and leaue no sinne vnuiewed, that wee might liuely feele our wickednesse, and so duely repent it, and soone finde release of our miseries: therefore wee sleepe still, and will not bee wakened, God will deale more roughly with vs then hee did with *Ionah*, for the Lord caused a Whale to swallow him, and afterward to cast him vp againe, but we shalbe swallowed of that Serpent which neuer restoreth againe.

Hee should haue beene their teacher, if he had not bin a sleepe, he should haue taught them to pray aright, if hee had had any good feeling in him. But all this while wee read not that *Ionah* once condemned his thoughts, nor so much as once said to himselfe, *Ionah* take heede what thou doest, thou knowest how God may handle thee vpon the waters? though thou flie, hee can ouertake thee: though thou hide thy selfe, he will find thee out, though thou giue thy selfe to sleepe, hee shall giue thee no rest, and awake thee to thy greater woe. How shoulde wee bee strong, if a Prophet, and such a Prophet as was the figure of Christ, coulde not withstand this one temptation, but suffer him selfe to be led away so farre, that when hee shoulde runne hee lay still, and when hee should cry, hee held his peace, and when he should zealously bestirre himselfe, he is fast a sleepe.

In two things? the first is, that when wee thinke our selfe most at rest, then wee are in greatest daunger: when ship-wracke is most likely, then *Ionah* is a sleepe, when *Herod* is vaunting, then hee is stricken: when *Nebuchadnezzar* is in his greatest pride then he is turned out: when *Balthazar* is banqueting, the hand writ his condemnation: when the rich man saith vnto his soule, thou hast enough, then his soule is taken from

In Ionahs sleepe two things
1 Most secure in greatest things. *Acts.12. 21,22. Dan.4. 27.30. Dan.5.4. 5 Luke 12. 19.20.*

Iudg. 16. 25.30. suddenly destroyed.

from him: when the Philistines are sporting then the roofe is falling: so destruction ouertaketh sinners when they least thinke of it, like a Leopard which is taken while hee sleepeth, or a bird when she singeth: therefore suspect thy pleasure like a baite.

2 Sin pleasant while it is in doing.

The second note is the nature of sinne, which is here expressed (while it is a doing) to be not bitter, but sweete, not painefull, but pleasant, like a harlot which sheweth nothing but her brauerie and beautie. *Adam* swallowed the forbidden fruite with pleasure, *Gehezie* lyed for gould with gladnesse, *Noah* dranke his wine with mirth, *Dauid* committed whoredome with delight: so sinners goe on merrily till wrath ouertakes him at vnawares, like the foole, I will sit a little longer, and foulde my hands together, yet a little & a little longer, till pouerty come as an armed man and Gods iust iudgements as the whirle-winde suddenly, vnresistably: then though thou hast gotten gold with *Gehezie*, or honours with *Haman*, or *Naboths* vineyard with *Ahab*, or all the delights of the world if thou haue not an assurance of thine owne saluation, if sinne be still pleasant, if it bee not bitter in thy belly, though it bee sweete in thy mouth deceiue not thy selfe, deleeue God, thy hope is but doubting: thy strongest confidence but a vaine trust.

2 *Kings* 5. 27.30. Gehezies bribery.

Gen. 9.21 Noahs wine. & Dauids adultrie

2. *Sam.* 11 4.

Pro. 10. 24. 33.

Then the Ship-master came vnto him and said, what meanest thou, O sleeper? arise and call vpon thy God.

Here *Ionah* is taken napping: sinne hath brought him a sleepe, and now the ship-master wakens him. The Mariners may do him more good then the tempest. Whom sinne should waken, perill cannot waken: the windes are not loude enough, nor the waters rough enough, therfore the ship-master must waken him: else all shall be indaungered. If the windes will not waken him, let the waues waken him: if the waues will not waken him, let the Mariners waken him: if he wil not be wakened let him perish in his sleepe, and die in his sinne.

A Prophet wakened by a Pagan.

Now

Now marke who is asleepe, and who wakens him, *Ionah* is asleepe, and the Mariners waken him, an Israelite, an Infidell: what a thing is this, that he which is the sonne of *Abraham*, who is wiser then a thousand Mariners, is now wakened and tould his duty by a Mariner? This is a shame for *Ionah*, that hee which had taught Princes, should now be taught his duty by Mariners: he that long hath and should still wake others, needes often time to be wakened by others; and hee that should reproeue sinners is often reproued of sinners. And thus the Lord sometimes shameth his seruants and doth vexe them with a foolish nation as hee reproued *Abraham* by *Amalech*, and *Balaam* by an Asse.

So God often shames his seruants

Gen. 20.9
Num. 22. 28

Now we might aske *Ionah*, saying, Why diddest thou write that thou fledst from God, or that when thou hadst most neede to pray, thou didst sleepe? If thou hadst not thus layed open thine owne shame, thou mightst haue beene reckoned as one of the best Prophets: therefore why didst thou so? *Ionah* did it to this end, that in him we may see the rewarde of disobedience: for as *Paule* saith, What soeuer is written, is written for our instruction, and *Ionah* would neuer haue written it had it not beene for our sakes. If he haue done thus much for vs, which way shall we requite him? That which he would haue vs to doe for him, is this, to be warned by him to suppresse all euill motions not suffering them to take effect as he did.

What meanest thou O sleeper? Arise,

As if they should say, O wretchlesse, altogether careless, quite senceless man, art thou dead, that thou wakest not, or benumd, that thou feelest not, or deaffe, that thou hearest nothing, or carest thou not whether thou liue or die? Haue not the windes nor waters raging, nor our loude cryes so long thundering wakened thee? Canst thou sleepe in all this stirre? Doe not our troubles, nor labours, nor losses, nor the Common daunger mooue thee? What meanest thou? Why doest thou not come and la-

bour with vs in this daungerous time? Is this a time to sleepe in, when we are all in perril of our liues: Shall wee cry and thou hould thy peace? Shall wee labour and thou rest? Shall wee cast away all our goods, and thou lye sleeping, caring for nothing? This is no time to sleepe, it is a time to pray vnto thy God for his assistance, and to vse the meanes that may saue our liues: vp, Arise, helpe what thou canst. *Ionah* hearing this, did not snap like some curriſh Dogs, and bite him that wakened him, neither did he as in publike daungers most are wont, sit still, deuising with himselfe to shift for himselfe, neglecting others, but hee ariseth he thanked him that waked him.

Against sleepers.

Many of you come to heare the Word, and here you fall a sleepe when you haue most neede to bee waking, but I am glad I haue now gotten a text to waken you, for now I cannot reade my text but I must say, *What meanest thou O Sleeper? Arise.* But I pray you haue I not wakened you, and yet you sleepe againe? If you marke not what is sayd vnto you, you are asleepe, though your eyes bee open: but if you were as wise as *Ionah*, you would not sleepe here in the light of all the people, but would rather get you to sleepe in some Corner, for *Ionah* went vnder the hatches to sleepe, and would not sleepe in the sight of the Mariners, if you were as wise as *Ionah*, you would thanke him that wakened you, as no doubt *Ionah* did. *Salomon* sayth, that hee which reproueth, shall haue more fauour of a wise man then hee which flattereth. The Lord Iesus sayth, Woe bee vnto that seruant, that when his maister commeth he shall find sleeping: canst thou not watch one houre sayth hee to *Peter*; Can you not wake while I speake to you? You would all bee found in the Church when the Lord commeth, but you would not bee founde sleeping in the Church. You are watched (I see you not below) and none of you can steale a nap and not bee espied, but when your eyes bee most shut, and see least, then most eyes be vpon you: and I can as well stand in the pul-

Pro. 28. 28. *Luk.* 12. 37. 45. 46 *Mat.* 14. 37.

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pit vnseene, as you can sit and sleepe there and not be espi ed. I maruaile how you can sleepe, hauing so many eyes looking on you, so many clamours in your eares, & God himselfe speaking vnto you. Shall I continue iogging till you be wakened? How long shall I preach afore I can conuert the vsurer, the extortioner, the drunkard, or the blasphemer, seeing I speake thus long, & cannot conuert you from your sleeping? What would you doe if I reade some Homilies vnto you, whereas you cannot wake while I preach vnto you and speake against you? if you should see a traytor sleepe on the hurdle, or if you should see men sleepe with meate in their mouthes, would you not maruaile? Yet euen so do you, while I denounce the great iudgments of God against you, and while I am feeding some of you, you fall a sleepe, and so I preach in vaine. There is a Country whereof it is said, that it is night with them, when it is day with vs. I thinke that Countrey be here, for how many are here which haue lost their eyes and their eares since they came hither? If all of you were as many of you bee (I meane a sleepe) the strangers which came hither to heare, would thinke that you were all dead, and that I preached your funerall Sermon: therefore for shame leaue your sleeping. What meanest thou O sleeper? Arise sleepe no more and I will waken you no more.

Arise and call vpon thy God, if so be he will thinke vppon vs, &c.

This is another meanes which they vse, *Ionah* being waked ned, to appease the tempest, now that they see they cannot themselues allay the windes, nor asswage the waters, they desire, they exhort *Ionah*, to try what hee can doe by calling vpon his God, *Arise call vpon thy God.*

After that the ship-master had wakened *Ionah*, hee bids him call vppon his God, as if hee had sayde, Watch and pray: hee speakes like a Saint, yet hee is an infidell: he said not, call vpon Gods: but call vppon thy God. The ship-master, would not call vpon his God: but (saith he) call vpon thy God, and it may be hewill helpe vs: if hee had said

call vpon our God when he saide, call vppon thy God and if he had saide, he will help vs, when he saide, if so he will helpe vs then he had shewed some sparke of faith. Because he wanted helpe & comfort, he bids him arise, and because he was fearefulll, he bids him pray. It may be (sayth he) he will thinke vpon vs that we perish not. As if hee had sayde *Ionah* we know that thou hast a God as well as wee, and therefore we say call vppon thy God, for now euery God is to bee tryed, therefore if euer thou didst pray in thy life fall to it now. Thus Sathan leades men a blinde way with zeale, in hope of some relieſe beeing in trouble. They called vppon them for helpe, which were neither willing to assist them, nor able to heare them, and when they perceiued by woefull experience, that there was no kinde of succour to be had that way they flie to God, and then Sathan laboureth to vndermine the confidence & expectation of helpe, and to place in steade thereof doubtfulnesse and infidelitie. Thus Sathan will be sure to loose nothing by this bargaine any way. *Ionah* (say they) call vpon thy God, for if he cannot helpe vs, we are all vndone and lost for wee haue called vpon our Gods, wee haue laboured hard to amend our state, we haue cast away our goods to lighten the ship, but all in vaine, for wee are no whit the better; like the woman which had spent all her substance about Physicke, yet all could not helpe her till Christ came. So the Papistes while they are well they pray vnto euery Sainte and Angell for succour against the troublesome times, but in extremitie, or at the pointe of death none of them can helpe, so that then they are faine to flie vnto God or bee destitute, as like Idolaters, as one flie is like another: They are like the heathen, which worship *Iuno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the rest: some hold on the one, and some on the other. Some say, if *Iohn* bee with mee, I care not for all the petty Gods because I houlde him chiefe; so another saith, if Saint *Gabriell* bee with mee, I care not for the rest: and some raise

Luke. 8. 43.

raise great disputations, whether this Sainte or that Saint this Angell or that Angell bee better: whether our Ladie of Bullen or our Lady of Rome bee sureſt: whether Saint *Iames* of Callis, or Saint *Iames* of Compoſtella bee ſtrongeſt: and ſo like beggers which runne from doore to doore they run from one Sainte to another. If one God will not helpe, another will, thinke theſe, as though the Gods were contrary one to another, and where the one bids the other forbids. So ſome thought that *Venus* was a friend to the Troianes, and *Pallas* was not their friend; as fooles thinke of Witches, one ſtrikes, another heales.

Call vpon thy God.

Ifidels deſire the faithfull to pray for them.

They bid him call vpon his God, before they knew him but the faithfull would not worſhip a falſe God, though they may bee helped by him. By the example of theſe mariners, if they thought that their God was the true God (& why elſe did they worſhip him:) we may learne the ſubſtance of euery temptation that doth vndermine vs, namely, that it will bid vs doe this euill, that good may come of it: Marke whenſoeuer thou art motioned to euill if it doe not promiſe thee ſome goodneſſe to come of it. But the ſeruant of God ought not to doe that which is euill, though they were ſure to gaine all things that can bee wiſhed by ſo doeing: for they haue learned their leſſon and how to anſwere Sathan at ſuch times: Why tempteſt thou me Sathan? for it is written, Thou muſt not doe euill that good may come of it: and this is the armour called *Scriptum eſt*, wherewith the Lord ouercame the deuill in the wilderneſſe.

Sin alwaies promiſeth good.

Rom. 3.8.

Here alſo wee may ſee the difference betweene the faithfull and Infidels: for *Call vpon thy God*, ſaith the ſhipmaſter and the reſt.

The Mariners bid *Ionah* pray to his God in their beehalfe: but *Ionah* ſayth not to the Mariners, Pray to your God in my behalfe. And this is alſo manifeſt, that a Papiſt

will say vnto a Protestant, and one that liues well, Pray for me: but a Protestant if hee bee any thing zealous, will not say vnto a Papist pray thou for mee: knowing that when a Papist doth pray, he doth it to Idols, Saints or Angels, or at least without fayth, and therfore their prayers are abhominable in the sight of God, and therefore they wil not bid them doe it because they will not doe euill, to the intent that good may come of it: whereby it is manifest, that our religion is the true religion, our aduersaries themselues being iudges. And so *Pharao*, said to *Moses*, pray for me: but *Moses* said not to *Pharao*, pray for me: *Saule* said to *Samuell*, pray thou for mee: but *Samuell* said not to *Saule*, pray thou for mee: therefore the Mariners had neede of *Ionah* to pray for them: but *Ionah* had not neede of ignorant Idolaters to pray for him. And why should not all pray to *Ionahs* God, and *Pharao* pray to *Moses* God seeing God hath saide, call vpon mee in trouble and I will heare thee? *Call vpon thy God* (say they.) When they had cried & saw no help, they distrusted their Gods, they thought they would not helpe: indeede they could not: therefore they ran to another whome they knew not, hoping to be helped by him, because they thought some GOD there was that could doe it. So the Papists run from one God to anoher, from S. *Dominick* to S. *Francis*, and why shoulde they run from S. *Dominick* to S. *Francis*: but that they mistrusted *Dominick*; they thinke he will not heare them, and so they goe forward: but in the end the vnknowne GOD is thought to bee the best: yet the Lord taught not *Peter* one prayer & *Iohn* another, but taught them all one prayer vnto one onely God, and to waite still vpon him praying still, with assurance he will be a helpe in due time.

The truely faithful desire not Infidels to pray for

Erod. 18. 27. &c. Pharao desireth Moses, not Moses pharao. 1. *Sam.* 15. 25.

If peraduenture he will thinke vpon vs that we perish not.

This if, perhaps, and peraduenture, cost *Adam* Paradise God said to *Adam*, if thou doest eate of this tree, thou shalt surely die. Then *Euah* reported these wordes, thus: least peraduenture we die. The Serpent seeing her in such a minde

a minde so careleſſe or forgetfull of the commaundement hee came and quite changed the matter, and sayde, You ſhall not die. Thus ſinne creepes vppon vs, while doubtfulneſſe remayneth in vs: ſo God ſayeth, You ſhall bee ſaued: the trembling fleſh ſaith, peraduenture I ſhall, &c. then cometh Sathan, and hee ſaith, thou ſhalt die: ſo that if you will aske what is the faith of ſinners, or if you would haue it defined, it is this: peraduenture yea, peraduenture no: if you will aske mee whereuppon this faith is grounded: it is vpon ifs and ands: this is the faith of the vngodly, to ſay. If ſo bee God will helpe vs: for they cannot aſſure themſelues of any helpe. But we may not doubt of our God, and ſay, It may bee, or, If peraduenture, for we may freely pray to our God with confidence and may ſay, our God, and the God of *Ionah* will ſurely helpe vs and hath helped vs. But yet let vs know that we haue ſinned like infidels, and doe deſerue to bee puniſhed like the Egyptians. The ſinners faith.

If ſo be he will, &c.

Thus it commeth in like a leauen, which ſowreth the whole lump of dow, and like the moth, which eateth the whole wedding garment, and this ſame little theefe hath ſtolen away all the Papiſts faith. Therefore with them wickedneſſe lyeth ſicke in bedde, and calleth to euery one that commeth by, Call vpon thy God, and pray for me if ſo bee hee will looke vpon vs and helpe vs: and ſo their hope when the tempeſt commeth, is eyther eaſeleſſe horrour, or a comfortleſſe doubting.

If ſo be he will thinke vpon vs.

Our God thought vpon vs in the time of trouble: he thought vpon vs, and layd the tempeſt when our enemies called vpon their Gods, Saints and Angels. But what do wee meane, beloued, whē mercy is come to ſend for iudgement? for though we bee ſaued with Iſraell, we deſerue to bee plagued with *Pharao*, becauſe wee are not thankefull for this, namely that the Lord hath thought vppon

vs in our distresse? for hee trauelleth with mercie and laboureth till hee bee deliuered, hee goeth laded like a Bee, but wants a hiue. There are two hands, a hand to giue, & a hand to receiue: Gods hand to giue, and mans hand to receiue: the hand of God is a bountifull and a mercifull hand, a hand loden with liberalitie, full of gracious giftes: therefore let vs stretch foorth the good hand to receiue it thankefully to embrace it, chearefully to entertayne it and carefully to keepe it, let vs receiue it by the hand of faith, the hand of loue, the hand of prayer, for who so commeth with this hand, shall be filled, and who so commeth without it, shall goe empty away, bacause they haue despised the wayes of God for when I instructed them, they would not heare, and what I taught them, they woulde not learne, sayth the Lord. *Ionàh* wakened thus, and thus exhorted to call vpon his God, soone no doubt perceiued his danger, and partly with the horror of his sinne, partly for feare of the deserued, and thus threatned drowning and other punishments, without question was grieuously vexed. For hee coulde not but see, that the verie dumbe creatures were bent against him for his disobedience the winde blowes, as though it woulde ouerturne all, the waters roare as though they woulde drowne all, the ship tumbles as though shee were weary of all, and allbeit the Mariners had cryed, and cast out the wares, as though they would loose all, yet the tempest rageth still, their danger is greater then euer.

Pro. 1. 24. 25.

Wherefore now one might haue sayde to Sathan, Sathan thou perswadest him to flie from his defence for his safety, and madest him beleeue that hee would come safe to *Tharshish*, and there liue at liberty and ease, enioying all temporall benefits at his pleasure, but now thou hast brought him into the prison of the ship, and it is tost thus by this tempest likely to destroy him, thou leauest him in the greatest daunger and reioycest that *Ionah* quaketh at the tempest, and hath his heart aking for feare of the danger

danger thus threatned due to rebellion: yea, seekest also to drowne him, and that also in hell, howsoeuer thou pretendest a desire to preserue him from troubles, and procure him many pleasures with much securitie: O most wretched and deceitfull lyer hee that trusteth his enemie, and hee that beleeueth thee, shall euer bee deceiued. And now might *Ionah* say, Beware by mee, for thus hath the tempter deceiued mee, he hath allured mee with flattering fantasies, and perswaded mee, that it was but an easie thing to flie from the presence of the Lord, that seeth allwayes all things and from whome no man, no nor secret lurking in any mans hart can be hid, but all are alwayes in his presence. He made mee beleeue that light could be brought out of darkenesse, that good may come of euill: for he assureth mee that if I would set forth toward *Tharshish*: I should not only shun the presence of the Lord, but should liue at ease like one vnknowne, both for my vocation, and also for my behauiour in the execution thereof, and so I might creepe into a familiaritie with these people, and enioy the benefitte of their societie. Otherwise if I went to *Niniuie* as the Lord commaunded, they woulde hate and persecute mee, yea, so I shoulde ende my life in misery, both becawse they beeing Gentiles, and I a Iewe they cannot abide mee, for the one houldeth the other in contempt: and also becawse of my message, namely a prophecy of destruction, grounded vppon a reproofe of their vile and sinfull pleasures. Which message Sathan perswaded me, would be so haynously taken, that no death nor torment that they could deuise for mee: woulde bee thought sufficient and so I should bee sure neuer to escape their hands aliue if I went: as though the eternall and most glorious God which sent mee thither, were not able to defend mee from all euill when I came thither, as well as hee did *Daniell* in the Den of Lyons, and Christ in the wildernesse among the sauage beastes. And when Sathan had thus perswaded mee. I beleeued him, and so tooke my

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iourney to flie from the presence of the Lord, if I coulde haue performed my intention. But the Lord hath beheld the stubbornnesse and disobedience of my heart, and therfore followeth mee with great displeasure: he hath sent out this tempest vpon the Sea, whereby we are like to be ouerwhelmed, and so neere as we are to the water, so neere wee are to death by all likely-hood.

THE SECOND SERMON OF the punishment of *Ionah*.

Ionah. 1 7.

Afterward they sayd euery one to his fellow, Come and let vs cast lots, that we may know for whose cause this euill is come vpon vs, So they cast lots, and the lot fell vpon Ionah.

NOw followeth another meane which the Mariners vse to appease the tempest.

They cast lots.

But first they consult & consent to cast lots. The tẽpest was so strong that they concluded with themselues, it was the reuenging power of some angry God, for the sinne of some notorious wretch that was amongst them.

Seeing therefore neyther they, nor *Ionah* praying, had appeased the tempest, but it was rather increased, and no man confessed hee was the sinner, they take counsell, and agree to finde him out by lots, wherein let vs obserue first neuer a one of them is of *Dauids* spirit, who when he saw the people plagued, said Lord it is I: euery man excuseth

seth himselfe: for euery man woulde extenuate his owne sinne, and diminish it, and euery one thinketh his sinne salued, when he hath excused himselfe. Let *Adam* be his owne iudge and hee will say. The woman tempted him to sinne: and let the woman bee her owne iudge, and shee will say, Yonder Serpent perswaded her to it. Let euery one be his owne iudge, and there will be such posting off of sinne, that neuer a one will bee found guiltie. There is none that will bee so impudent, as to say hee hath no sin at all, yet few that will freely confesse they haue grieuously sinned, Therefore these here say euery man within himselfe, though he be a sinner, yet hee is no great sinner None are accounted sinners, vnlesse they bee openly detected of some notable and hayneus crime. If they be Dicers, swearers, drunkards, brawlers, pickers, flatterers, prophaners of the Sabboth, sleepers at Church, and such like, they be not thought sinners: these actions are counted no sins, but rather recreations. For the multitude count none sinners, vnlesse they bee theeues, traitors open and grosse Idolaters, & taken with such like capitall crimes: no more these neither, were it not for feare of the law? as none among the Iewes but Publicans, were counted sinners, all the rest were good fellowes and iust men.

The Papists say, some thoughts, affections, words, and outward actions, not agreeing with the Law of God, are easily washt away with a little holy-water, &c. they are not deadly, they deserue not the wrath of God, they are but veniall. Did you euer reade of these veniall sinnes in the Scripture? But thinke you they haue nothing but Scripture? Yes, they haue Decrees, they haue decretalls the Ceremonies whereof obserued, these veniall sinnes are soone pardoned, and they haue a Pope that can forgiue any sinnes, Thus they lessen sinnes thus they abate the price of sinnes, and they can buy out sinnes with money, or redeeme them with Masses, and by a little shorte penance, purchase a large and long pardon.

And

And as the Mariners, euery man thought hee was no great sinner: so *Ionah* thought with himselfe, though I be a great sinner, yet I am not so grieuous a sinner as these Idolatrous heathens: or if hee throughly condemned himselfe: yet vnwilling to be knowne such a rebell, he thought it may be, it is most likely, they are many, I but one: peraduenture therefore the lot will not fall vpon mee, like a theefe, that notwithstanding in his owne heart hee acknowledge himselfe guiltie of that wherewithall hee is charged, yet will not confesse, vntill the matter bee throughly sifted, and so clearely prooued to his own face in such sort, that hee cannot for shame (though with shame hee confesse,) denie it. Therefore if God had not sifted out this sinne the better, *Ionah* would not haue beene knowne the man, and the Mariners would still haue contended who was the lesser sinner, therefore they consult to cast lots.

Let vs cast Lots.

They did not vse to cast Lots, this was no custome among the Mariners: but the tempest was so wonderfull, that it made them seriously to thinke of God, and willing to vse the meanes prescribed by God for the ending of
Pro 18.18 doubtfull matters acknowledging that hee ordereth all
Pro 26.33 and the lot is the sentence of God: by the falling of the lot he reuealeth the truth.

These like worldlings neuer confesse God, but when he commeth in a tempest: they will not see his mercie, vntill his iustice appeare: they will not acknowledge Gods gouernement, before he bring on them some iudgement, like *Pharaos* sorcerers, who confessed not Gods Maiestie, while they liued at ease, but when the Lord Plagued them
Exod. 5.2 they cryed out this is the finger of God,
Exo. 8.10 *Let vs cast lots, that we may know for whose cause this euill is come vpon vs.*

Why? what are they the better when they know him? what would they doe with him on whome the lot shoulde fall?

fall? Surely they suppoſing, or rather clearely ſeeing this tempeſt to bee ſent from ſome wrathfull power, and that for ſome one mans ſinne amongſt them they determined hauing found him, to ſacrifice him vnto the God that was ſo offended by him, God turneth euill vnto Good, but the deuill turneth good vnto euill. The Gentiles had a cuſtom in the time of the common plague, to ſacrifice one for the reſt. This cuſtome they tooke by imitation of the Iewes, in offering beaſts, & of *Abraham* in offering his ſon: the deuill that father of lyes and ſchoolemaſter of miſchiefe teaching them. So the Deuill tooke aduantage to doe euill, by the ſeruice of God. In mouing the Gentiles to worke abhomination in offering men, imitating the Iewes commanded ſacrifices. But if they had rightly known the true God, they would haue taken their ſins by the throate, and haue ſacrificed them.

Come, let vs caſt Lots.

The Mariners were not ſo wiſe to preuent the tempeſt before it came, as they bee dilligent to alay the tempeſt when it may not bee layde: wee ouertaken with Gods iuſt iudgements, are very carefull allwayes, to vſe al meanes to bee rid of them. But who keepeth a watch of his owne wayes, and dilligently laboureth to keepe himſelfe free from that which neceſſarily draweth on it ſelfe gods iudgement who purgeth himſelfe of his ſinnes, leaſt hee bee ſicke? who letteth or fetcheth out of his corrupt blood, of pride, luſt, couetouſneſſe, leaſt hee bee ſore? who keepes a good dyet, and maketh his choyſe of holy excerciſes, godly companions, religous conferrences, &c. But knowe wee, hee is not ſafe that is ſound neither hee ſound that is intemperate.

So they caſt Lots.

Whether it bee lawfull to caſt lots, it is not euident by this example, becauſe they were Gentiles, and therefore no preſident for vs: but ſo farre may wee vſe them, as the word doth lead vs, and no further.

There-

Leuit.19. There are two Goates brought to *Aaron* that he might caſt lots, to ſee which Goate ſhoulde hee killed and which ſhould not, theſe Goates ſignifie Chriſt: for as hee dyed hee liued againe, and as hee was buried hee roſe againe. A-gaine the land of Canaan is parted by lots, to ſee what part each Tribe ſhoulde inhabite. Againe that theefe *Achan* is found out by lots, firſt by his Tribe, then by his Family & laſtly, by his particular perſon.

Num.34. *Ioſua.7,*

1Sam.10. Againe it is ſayde, that *Saule* was choſen King by Lots *1.Sam. 9.* and leaſt any ſhould haue ſaid, that it was his good lucke: his good Lot or chaunce to bee King therefore the Lord appoynted that hee ſhould bee annoynted before hee was choſen by lots.

Act. 1. Againe *Matthias* is choſen by lots to the Apoſtleſhip *Pro16.33* in ſtead of *Iudas*: ſo that it is lawfull in ſome cauſes to caſt lots, ſo that they doe attribute nothing vnto them and acknowledge that the lot is caſt into the lap, but the diſpoſition thereof is from the Lord: for they muſt not ſay that it is their chance, fortune, or good lucke: for ſo they make an Idoll of it and rob God of the honour due vnto him. For it was not *Saules* fortune to bee King, but Gods mercy: it was not *Achans* chance to be caught, but Gods iudgement. Lots may bee vſed to preuent ſtrife, when all other meanes haue beene vſed, and ſome times before all other meanes, when in wiſedome it is thought the beſt meanes. Brethren often and godly at firſt deuide their inheritance by lots, as the Children of Iſraell deuided the land of Canaan. Therefore in the Church of *Geneua* there is an order, that in the time of Plague, there ſhoulde bee an houſe ſet apart for the ſicke to lodge in & leaſt they ſhould be vncomforted, they chuſe out a miniſter by Lots to doe it.

So they caſt Lots.

Now we are come to put vp our ſelues to the Court of Lawyers, to ſee if they will doe any thing for God for conſcience, or for loue, *viz.* that they would ende mens ſuites quickly

quickly, and let the poore Clients haue equitie. Some say that Lawyers bee good vntill they bee Counsellers, like Lyons, which will be gentle vntill their tallons grow: be not offended, but amend, for malice speakes not,

I am perswaded that if the lots were cast to see who troubles the ship it would fall vpon the Lawyers: bee not offended but amend, for malice speakes not. A poore Client commeth forth accusing one & goeing home accuseth a hundred: for so many seeke to gaine by him, so few seeke to further him, and so many seeke to hinder him, that all his gaine is but labour and losse.

For a small matter many will come to law, to striue for that which with reason might easilie bee attained without such contention, and others seeke to enrich themselues with contending for a small matter with their neighbours yet in the end loose that they sought, and that they had beside: and so they contend and striue about a thing commonly, till the lawyer hath gained more by them, then the thing which is in controuersie is worth. These are like the Mouse, and the Frog, which stroue so long about Marsh-ground, that at length the Kite came and tooke them both from it. Others will come vppe to law about a small matter, & therein so intangle themselues, that they cannot rid their hands of it, vntill it haue almost vndoone them, like a silly sheepe that is hunting a flie, which runneth from bush to bush, and euery bush catcheth a locke of him so that the poore sheepe is thred-bare ere he hath done, and hath not a fleece left him to couer himselfe withall. So hee runs from Court to Court to sue, to Complaine, to pleade, till he haue spent his cloake for his coate, were it not better to haue cast lots for the coate at first? for the law is like a Butlers Boxe, play still on, till all come to the Candlesticke. Therefore it is lawfull, to ende any controuersie in a hard matter, to vse this meane.

Now whether it be lawfull to cast dice, if lots may not bee vsed (as *Salomons* wordes, *Prouerbes* 18.18. The

lot

lot causeth contention to cease, compared with *Heb.* 6. 16 proue.) but in hard matters and weightie causes, when the thing is doubtfull, and all good meanes are tryed before to auoyde strife: that question is decided which none but voluptuous men make question of, namely whether, dice play bee a meete exercise for a Christian soule. *Salomon* sayeth, the lot causeth contention to cease: therefore lots are to end strife, but these lots make strife: for before thou takest the Dice thou knowest thine owne, and no man striueth to take it from thee: but when thou castest the Dice, thou doest, (as it were) aske whether thine owne bee thine owne, and makest a strife of no strife. Art thou not worthy to loose the gifts of God, which yentures to loose them when thou needest not: doest thou not deserue to forgoe thine owne, which art so greedy of anothers, that thou wouldest haue his liuing for nothing but for turning of a die? *Esau* did not sell his birthright, so lightly, but hee had somewhat for it which refreshed his hunger, but God hath giuen thee a liuing and thou spendest it for nothing. The Mariners did cast lots to finde out the sinner: they did not cast dice to see who should winne, as dicers doe: for to whome the lot falles, hee taketh all, which deserues to loose all as well as the other, and hath no right vnto it by any law: for God hath not allowed one man to take anothers goods by the tripping of a Die, but eyther they must be merited, or they must bee giuen, or they must bee bought, or else it is vnlawfull, vngodly, vnconscionable to take them: Besides the brawles the cosenages the othes annexed to this game which would not agree with it, vnlesse it had beene a meete companion for them. Thou takest another mans goods for nothing whereas God hath appoynted thee to get thy liuing, with the sweate of thy browes, for thou takest away that, which others sweate for, and whereas thou shouldest liue by working, thou seekest to liue by playing, like as the ape which liues by toying. Doth any dicer thinke hee doth well) Tell me what thinkest

Arguments against dicing. *Pro.* 18.

thinkeſt thou : for euery ſinner doth condemne in his prayer to God, that which hee excuſeth before men if they which are gameſters repent it, how can they which are gameſters defend it? Thou ſhouldeſt do nothing, but that thou wouldeſt haue God finde thee doing if hee ſhoulde come to iudgement : wouldeſt thou haue him take thee at dice? I am ſure thou wouldeſt not haue God ſee thee ſo vainely occupied: neither canſt thou thinke, that Chriſt or his prophets, or Apoſtles, or Euangeliſts were Dicers, for no ſuch lots are named in the holy Scripture, and yet the Lords day is moſt prophaned with this exerciſe cardes and dice, as though they kept all their vanities to celebrate holy daies, what haſt thou to alleage for dice, now euidence is giuen vp againſt them? haſt thou any patron to ſpeake for them, but thy vaine pleaſure and filthy couetouſneſſe which are condemned allready, and therefore haue no voyce by law? take away theſe, and take away dice. The patron condemnes the cliants, when one voice condemnes another: if the exerciſe were lawfull, ſuch patrons as pleaſure and couetouſneſſe would not ſpeake for it. Take thy pleaſure therefore in that which is good, and the Angels will reioyce with thee: if this were good, God woulde proſper them better that vſe it: but neyther winners nor loſers are gainers. I know not how, but there is not ſo much wonne as loſt, as though the Deuill did part ſtakes with them, and draw away with a black hand, when no man ſeeth, for the winner ſaith he hath not wonn halfe ſo much as the looſer hath loſt. One would think that one of them ſhould flow, when ſo many ebbe: there is neuer an ebbe without a flowing, neuer one looſeth but another winneth but at dice, What a curſed thing is this that turnes no man to good, which robs others, and beggars themſelues? the ſchoole of deceite, the ſhop of oathes, and the field of vanities. Thou doeſt not onely hazard thy money (in this game) but ventureſt thy ſaluation, and caſteſt dice with the Deuill, who ſhall haue thy ſoule. For euery

thing that commeth well to man, hee giueth thankes, but for that which commeth by dice, hee is ashamed to giue thanks which sheweth, that in conscience that game is euill gotten, and that he sought it without God. Can this be good when worst men vse it most? if it were good the euill would like worse of it then the good: but the more a man sauoureth of any goodnesse, the more hee begins to abhorre it, & his conscience doth accuse him for it as for sin. They which doubt whether God doe allow it, neede but looke how hee doth prosper them that vse it: but they trust not in God, (the tearmes of their occupation descrie) for they call all their casts chaunces, as though they relied not vppon God, but vppon chaunce. Therefore if dice make strife without cause, if they take away others goods for nothing, if wee may not liue by playing, but by labour, if they which haue beene dicers, repent it among their sins, if the holy men neuer vsed this recreation, but the worst most delight in it, if thou wouldest not haue God see thee when thou playest at Dice, nor take thee at it when hee comes to iudgement, if nothing but pleasure and couetousnesse speake for them, if they doe not prosper which take pleasure in it, if they trust not vppon God, but relie vppon chaunce, if thou doest not onely venture thy mony, but hazard thy soule, then the best cast at dice is, to cast them quite away.

And the lot fell vpon Ionah.

Luke 13. 1. 2. *&c.*

Heb. 5. 8. 1. *Pet.* 4. 17. 18.

The lot fell vpon *Ionah*, not because hee was the greatest sinner of them all, (for so is the opinion of the common people, to censure them worst who they see most afflicted: If any one be seene to beare his crosse, then many will say, this is a wicked man, and so thinke well of themselues, supposing that God is not bent against them to punish them as well,) but because *Ionah* shoulde feele the hand of the Lord both punishing and preseruing him, and bee reformed: for God correcteth all: as hee did his Sonne, to learne them obedience. But if iudge-

ment

ment begin with the house of God, what shall become of the vngodly? *And the lot fell vpon Ionah.*

Now when the sinner that troubled the ship is taken, now *Ionah* can hide himselfe no longer. Now he might also feare to be sacrificed by the mariners presently, For the Mariners, partly for the paine they had endured, partly for the losse they had sustained, partly for the daunger wherein they remayned, were no doubt as the shee-Wolues robbed of their whelpes, out of measure furious and fully bent to sacrifice him on whome the lot fell, to appease the wrathfull God. But God stayed, and restrayned the rage of the mariners, and made them afterwarde willingly to abide the tempest a while, and put them selues to more paine to saue him, endeuouring by rowing to recouer land. For hauing heard of the true God, and though they lost their goods: hauing found who is all good, shall we (say they) destroy him that hath saued vs? Shall we giue him vp to death vnnecessarily, that hath brought vs to life, and assured vs to raigne with God in all glory euerlasting? Surely the thankelesse are graceless: especially they that loue not, and shew not forth the labour of loue for their gracious guide to God: but therefore wee may see that the heartes of men are in the hands of God, and hee turneth them which way hee list, hee fashioneth their heartes euery one, yea euen kings heartes, as riuers of water doth hee turne to water and make fruitfull his vine: to pittie and to persecute, to honour and to shame, to loue and hate his people: to deliuer their power to the best, Reue. 17. 13. and againe to eate the whores flesh, and to burne her with fire. 17. 16, 17. Therefore let vs neuer feare to performe our duties whatsoeuer, to whomesoeuer: for hee formeth the heartes of all, who hath promised to honour them that honour him, but to make them contemptible that doe despise him. Neither let vs put confidence in man, nor in Princes, for their heartes are riuers of water of them-

Pro. 20. 1. *Psal.* 33. 15. *Ps.* 106. 40. *Isa.* 3. 10. 6 *Ezra.* 1. 14. *Isa.* 3. 24. *Ne.* 11. 1. *Ps.* 105. 1. *Sa.* 2. 30. *Ps.* 146. 3.

ſelues fleeting eaſily as they bee led following: But eſpecially let vs not forget chiefly to make prayers, ſuplications interceſſions, and to giue thankes for all thoſe on the godlineſſe or prophanenetſe of whoſe hearts, the flourithing or defacing of the goſpell of Chriſt Ieſus, and the choſen of God doth moſt depend.

1. Tim. 2. 1

And the lot fell vpon Ionah.

Now *Ionah* could not deny hee was that ſinner, vnleſſe hee woulde accuſe God of vnrighteous iudgement: for the lot is caſt into the lap, but the whole diſpoſition thereof is of the Lord. Now therfore he muſt needes confeſſe it The windes thundring, the waues tumbling, the ſhip cracking, the Mariners quaking, vpon their gods crying, their wares forth caſting, *Ionahs* prayers requeſted, to caſt lots conſulting. *Ionah* kept himſelfe cloſe, hee woulde not bee thought that ſinner. The winde ſaide I will ouerturne thee the waters ſaide, I will drowne thee: the ſhip ſaid I cannot hould thee: the mariners ſaide we cannot helpe thee, his prayers ſaid, Wee cannot profit thee, his conſcience within bleeding, and God at the doore of his heart knocking, and the lots now ready for caſting, ſaid threatningly. For thee the tempeſt is come, thou fugitiue, and we will diſcouer thee.

Yet *Ionah* conceales his ſin ſo much did he abhorre the ſhame of men, of ſtrange men, a few men, fraile men or the feare of the fury of the fleſh. Therefore after the windes had roared and alſo the waues raged, and the ſhip reeled and the Mariners cryed, and the lot, his conſcience, & God himſelfe threatned him, the lot alſo condemned him, and the feare of being ſacrificed by ſinners to Sathan terrified him, ſo that he forthwith repented throughly, he declared it openly, and confeſſed his ſinne freely. Such a ſtirre hath God before he can come by his owne: hee muſt croſſe vs, and ſet himſelfe and all his creatures againſt vs: hee muſt ſtraine our bodies, or leaue our ſoules, and conſtraine vs to it, before wee will returne from our wicked wayes

and

and throughly humble our ſelues to yeeld him due obedience, O the goodneſſe of the great God? O long ſufferance and bountifullneſſe vnſpeakeable, which not onely leadeth, but alſo in the chaines of loue draweth vs to true repentance?

It was Gods great goodneſſe to *Ionah*, that the Mariners ſacrificed him not: greater, that hee truely repented: that God continueth in his calling, and bleſſeth his (whoſe flying from God, deſerued flinging to Sathan) not ſo much ſolemne preaching, as ſudden confeſſion, and ſhort denuntiation of vengeance, yea made it ſo powerfull, that it conuerted Idolatrous heathens, moſt hardned Idolaters: firſt Mariners then Niniuites.

For what a bleſſing felt *Ionah*, God vouchſafing him of this honour, to offer them a liuely, holy, and acceptable ſacrifice to God, by whome hee preſently before, greatly feared to haue beene offered a dead, vnholie, and ſo a delightfull ſacrifice to Sathan. This feare baniſhed, and that ioy poſſeſſing him, what a mercie of the Almightie did *Ionah* thinke it: But before hee conuerted the Niniuites, hee was more to bee humbled, fuller to bee ſtrengthened, better euery way to bee prepared. Therefore God woulde haue the ſea to waſh him, the Whale to faſt him, and yet miraculouſly ſafe to preſerue him, that beeing purified, he might pray feruently, and beeing delruered, finde power, comfort, and courage aboundantly. therefore when by lot beeing taken, and by his owne confeſſion found the man that procured the tempeſt, the Mariners in loue and compaſſion of him: had aſſayed by rowing to get to land, but coulde not, the Sea raging more and more and *Ionah* himſelfe prõfeſſed hee knewe the tempeſt was ſent for his cauſe, and would be layed, he being caſt into the Sea. *Ionah* at length was caſt out of the ſhip into the ſwelling ſurge of the tempeſtuous ſea. What hope of life then left? is there any? to ſwallow vp all, ſoone after hee is ſwallowed whole of a Whale. Here let vs marke, that after the tem-

Iona, 1.7 10. 13 12

peſt had terrified *Ionah*, the Mariners reproued him: when they had reproued him, his conſcience pricked him: when his conſcience had pricked him, the conſulting to caſt lots grieued him: after griefe for conſulting, their concluding to caſt lots vexed him: vexed at the concluſion, the lot condemnes him: the lot hauing condemned him, in what an agonie thinke we was *Ionah*? partly, that hee ſhould bee held that notorious wretch that had brought this woe? partly, leaſt they in their raging griefe, for their great trou ble of body, loſſe of goods, & danger of life, ſhould forthwith kill him for a ſacrifice, to appeaſe the vnknowne angry God? But after this agonie, the terror of drowning followed, and after that the horror of that huge fiſh: firſt, leaſt it teare him in pieces, then leaſt it melt him, afterward leaſt it poiſon him: laſtly, three dayes and three nights the comforleſſe horror of darkeneſſe, and noyſome ſtinke in the fiſhes belly tormented him.

Firſt then ſee, the windes could not further him, the waters could not beare him, the ſhip could not hould him, the Mariners could not help him: and being caſt out, leaſt all for him bee caſt away, the Whale would not ſpare him the ſtinch would ill feede him, the darkeneſſe would leſſe glad him, and light might not viſit him. Now ſee then what *Ionah* got by his iourney, notwithſtanding all the promiſes of which Sathan aſſured him, and all the furtherances which the ſerpent procured him, hee loſt his labour, loſt his mony, loſt his ioy, loſt his credit, loſt his quiet, and ſaw no hope but to looſe his life too, finding plentifully, and bitterly feeling dreadfull feares. Hee truſted to the windes, the windes could not ſerue him: hee truſted to the ſhip, the ſhip could not keepe him: hee truſted to the mariuers, the Mariners could not hold him: he truſted to the the lot-the lot would not ſpare him: hee truſted to the waters, the waters coulde not beare him, neyther woulde the Whale forbeare him, neither did any thing make ſhew of likely hood to ſaue him. Therefore we may ſee in *Ionah* what

what it profiteth a man to flie from God, forsaking his calling, and so practising the euill motions of Sathan in stead of the knowne will of God. Assuredly, if we follow his flatteries as *Ionah* did, we shall haue as he had, accusing consciences, feareful harts, & the wrath of God vpon our heads For he hath nothing to giue vs, although he promise and make vs beleeue he hath kingdomes. Yes indeede, he hath horrour of mind for all that obey him, and hell for the reward of his, which will make all their hearts ake which receiue it.

See secondly in this punishment of *Ionah*, the iustice of God. The Bee, when she hath once stung, doth leese her sting, So that shee can sting no more: so doth not Gods iustice punishing sinne: for it retayneth power, it hath store of stings to vex still: when one iudgement is executed shee euer hath other inow ready, eyther of the same kinde in another degree more sharpe, or of another sort: for all the creatures with their seuerall powers, are Gods dartes to strike vs when hee commands. Therefore if we be sick sickenesse is not dead with vs: if we be poore, pouertie endeth not: if we bee in daunger, danger is not therfore put downe for euer after: and if wee bee vexed, vexation hath not therefore lost his sting: his darts, his weapons also are as sharpe now as they were at the first, and sharper too, because we are sinfuller. For according to the sickenesse is the medicine, and wounds more dangerous, require more dolourous plasters.

And if thou bee disobedient, then hee will leade thee through them all, vntill hee hath humbled thee, and made thee to glorifie him with obedience, or vtterly destroyed thee. *Leuit. 26. 18. 24. 28. 36. 7. 38. 39. &c.*

Thirdly, let vs not forget, neither lightly thinke of this, that God knoweth how to punish for sinne, yea most seuerely to correct his children, though repenting, If our Prophet *Ionah* here may not keepe thee some good while in a due meditatiō of it, let that man after Gods own heart

2.Sam.18 6.10.27.c 2.Sam.12 13.15.16 17.18 19 20.chap. Psal.30. & 75. Hos.6.4. 2.Pet.2 Iona.1.17 Ier.35.6 Dan.6.22 Num.1. 46. Exo.17.3 Exo.16. 13

the sweete Prophet of Israell come to thy minde, and in him see, whether God cockereth his entirest friends, or something sharply, if not bitterly, handleth them, setling themselues in their dregs, or securely serueing the Lord.

Lastly, yet consider God is rich in mercy, and full of compassion both to punish vnlesse to far prouoked, cõtent to shake his rod ouer vs, to make vs feare onely, & keepe vs free from feeling his stroakes, if that may haue his due worke in vs, that is, recall, reforme, and confirme vs: for as the windes could not ouerthrow *Ionah*, nor the waters drowne him: so neither coulde the Whale consume, poyson, or annoy him, or ought but feare him, though it had swallowed him: for Ionah remembring God, God shewed hee forgot not *Ionah*. Therefore when and where *Ionah* thought verily and speedily to haue perished, then and there God caused him to bee three dayes, and as many nights most safely preserued. O power omnipotent, O goodnesse all-sufficient, in all things at all times. God then as well knoweth to deliuer his out of all distresse in due time, as to reserue the wicked to the day of iudgement to bee punnished. And in what daunger shall we despaire? In what extremities ought not wee to hope in our most mightie Sauiour, remembring *Ionah* in the Whales belly *Ieremie* in the mire of the deepe dungeon, *Daniell* among the fierce Lyons, his three companions in the hot burning furnace, nay, 600000. men of warrre, and three times as many moe, men and women, young and olde in the wildernesse, lacking now drinke, then meate: and all these deliuered out of all danger, these last miraculously satisfied with drinke out of the rocke, and with meate abundantly from heauen.

Io.2.10 Ie.38.13 Dan 6.24 & 3.26. Exo.17.6 Exo.16. 13. Exo.2.15 3.10.

Secondly, though *Ionah* be cast into the troublous sea, and swallowed of a huge Whale, yet hee must preach at Niniuie: though *Moses* flie out of Egypt, yet hee must be the leader of Gods people thence, *Ioseph* is in pryson, but he must bee Lord of Egypt, and preserue the Church aliue

Who

Who woulde haue thought that *Saule* ſhoulde become *Paule*, or for ſwearing *Peter* a faithfull preacher? Suſpend then thy iudgement and wonder at Gods workes, whether of mercy, or iuſtice, and think not the worſe of a man though hee were caſt out of the ſea, as *Ionah* or baſely brought vppe as *Amos*, for the deliuerer of Iſraell was brought out of the flagges, and the conuerter of Niniuie out of a Whale, and the ſaluation of the whole worlde out of a ſtall. *Gen.29. 20.41. 40.45.78 Act.9.1.2 I.Cor.15 10. Mar.14 71 Acts.4 11.12. Iona.2.10 Amos.7. 14. Exo.2.3 Iona 2.10 Luk 2.17.*

And the lot fell vpon Ionah

The lot fell vppon *Ionah*, that he might be caſt out of the ſhip, that as the ſhip was almoſt broken but not altogether: So *Ionah* might bee almoſt drowned, but not altogether: almoſt conſumed, almoſt poyſoned in the belly of the Whale, but not altogether: and that beeing in the double deepe duely humbled, and as gold in a furnace, fined and fit for Gods workes, hee might thence in a miraculous manner come foorth like *Lazarus* in his winding ſheete, that he might glorifie God once againe, and courageiouſly cry againſt Niniuie.

And the lot fell vpon Ionah.

The lot fallen vpon *Ionah* the iuſtice of God (both manifeſting the truth incorruptly, and chaſtiſing his diſobedient ſeruant ſeuerely) did appeare but with all ſingular mercy ſhined, and the Mariners mindes were mollified, in that they ſacrificed him not to Sathan, but much more that hee by that meanes truely repented. In ſo mueh that the olde idolatrous Mariners preſently by him were conuerted and hee caſt into the Sea, was not drowned, ſwallowed of the Whale, and three dayes continnuing therin periſhed not, but miraculouſly was preſerued and moſt graciouſly caſt on land ſafe: and laſtly, crying againſt Niniuie that ſinfull citty, had his preaching ſo mightily preuailing. that he wonderfully humbled them all, This mercie was maruailous, this goodneſſe of God to *Ionah* moſt glorious: For the Niniuites hearing; Yet fortie dayes, and *Iona. 3.5.*

Niniuie

Niniuie shall bee ouerthrowne, first as the Mariners had before done, beleeued the word of God, though they neuer heard it before: If wee heard the word of God preached as the mariners & Niniuites did with trembling harts in the sence of Gods Maiestie, it woulde not bee but wee shoulde feele the power of it liuely, and filled with all ioy in beleeuing speedily, but vneffectuall and fruitles is preaching, because there is nothing almost but vnreuerent & senselesse hearing. And why should God teach the heedlesse to learne? Why should he giue pearles to dung-hill cockes nay to very swine? But they beleeued the word assoone as they heard it, though they neuer heard it before what doth that argue? Surely it sheweth, that the foolish and simple are more diligent and ready, both to heare and receiue the word of God, then those that are wise in their owne conceite, or also in the view of the world. What saith Christ? the poore receiue the gospell. What saith Paule Not many rich, not many wise. For though wee haue knowledge, If our knowledge bee like the Pharisies, that is in shew of sinceritie onely, in counterfeit holinesse, and hollow-hearted friendship through hypocrisie, it had bin better for vs that wee had bin ignorant, for it will but leaue vs the more inexcusable, it will be found insufficient to saue vs, but sufficient the more fearefully to condemne vs because we know our Masters will and doe it not. Therefore as *Peter* said to *Simon Magus*, Thy mony perish with thee: so will the Lord say vnto such, Thy knowledge perish with thee, seeing it is fruitles.

Mat. 11 5. 1. *Cor.* 1. 26. *Mat.* 23 13. 14. 25. 26. 27. 28. *Luke* 12 47. 48. *Act.* 8. 20

But when Niniuie had beleeued God, what did they secondly? They speedily, they notably repented, they proclaymed a fast, they put on sack-cloth, they humbled themselues before the Lord, they earnestly besought him to turne away his wrath from this woefull Cittie. *Ionah* preached at Niniuie, crying against it, seemeth to haue humbled them and that without a miracle (without which scant any doctrine is of credit among the Gentiles) not only

Iona. 3. 4

ly within fortie, but within fower dayes, much within fortie dayes, he conuerted Niniuie, ruffling Niniuie, old and idolatrous Niniuie, long before fortie dayes bee ended, the seede is sowne, growne. increased mightily, and full ripe, in a soyle in reason most barren. Sow therefore, yee seedsmen, where you are set, If yee sow cheerefully, yee shall reape plenteously in due time: Faint not: say not I haue a stonie, or a starued or a thornie ground: Niniuie repents in sackcloth.

In which willing submission of theirs, and speedy liuely repentance at the wordes of the Prophet, (after hee had beene three dayes and three nights in the Whales belly) the calling of the Gentiles by Christ, (after hee had beene three dayes and three nights in the bowels of the earth) might well bee signified. For they no lesse willingly then the Niniuits submitted themselues to the gospel preached no lesse speedily, and peraduenture more truely repented For though they now thus wōderfully humbled thēselues not the fearefull multitude onely, but the richest and greatest, the nobles and king also, and so all escaped now: soone after they returned to their vomit, and neuer ceased to ad sinne to sin till, they were by open wars miserably waked, and at length fulfilling the Prophecy of *Nahū*, vtterly consumed. Therefore first, for the comfort of the godly, since *Ahab* humbled himselfe before the Lord, *Ahab*, I say that had done exceeding abhominably, in following Idols, and sold himselfe to worke wickednesse in the sight of the Lord submitted himselfe vnder the hand of GOD, fasting in sack-cloth, though hee did all in hypocrisie: had not the euill threatned brought vppon him in his dayes: seeing *Reboham* (& the princes of Israel who had forsaken the Lord and the whole tribe of *Iudah*, which wrought wickednesse in the sight of the Lord & prouoked him more with their sinnes then al that their fathers had don hūbling thēselues before the Lord, and confessing him iust, had not the wrath of the Lord poured vpō them, by *Shishak* K. of Egypt were not

Iona. 3.7. 6.

Nah. 3.16
1. *King* 22 26 27. 29
2. *Chro.* 10. 3.
1. *King* 14 22.
2. *Chro.* 14.6.

7. 12 not destroyed, but shortly deliuered, yea also things prospered in Iudah though the Lord had threatned to leaue them in the hands of *Shishak*, albeit they truely repented not: lastly, for as much as Niniuie that bloody citty ful of lies and robberie, the beautifull harlot, with multitude of fornications, that mistresse of witch-crafts, which sold the people through their whoredomes, & the nations through her witch-craft humbling themselues with fasting, and putting on of sack-cloth, the Lord repented of the euil he had threatned them, and did it not: how assured may we bee that whatsoeuer iudgement the Lord threatneth vs, and howsoeuer he threaten it, it shall not light on vs, when wee vnfainedly humble our selues in true fasting, turning from our euill wayes, and from the heart vowing to serue God in all holinesse? For this is the cleare promise of the faithfull God *If I shut the heauen that there be no raine or if I commaund the Grashopper to deuoure the land or if I send pestilence amongst my people: if my people, among whom my name is called vppon, do humble themselues, and pray and seeke my presence, and turne from their wicked wayes: then will I heare in heauen, and be mercifull to their sinne, and heale their land.* Againe, as generally most playnely sayeth iust Iehouah: *I will speake suddenly against a nation or against a Kingdome (saying I will pluck it vp, and roote it out, and destroy it but if this nation against which I haue pronounced this, turne from their wickednesse, I will repent of the plague that I thought to bring vppon them.* Let vs then, O beloued of the Lord, who soeuer loue the Lord Iesus, bee carefull to fulfill the condition, and then confident not doubting of the performance of the promise, by so much the more by how much the fewer wee bee, and by how much the longer and clearer the Lord hath threatned most terrible iudgements.

5. 13.. *Nah.* 3. 1 4. *Ionah.* 3. 7. 8. 10. 2. *Chro.* 7. 13. 14. *Iere.* 18. 7 8.

Now for the terror of the vngodly, as many of them as repent onely when Gods hand is vpon them, & then humble themselues outwardly onely, & that but only when the fiercenesse

fiercenesse of his wrath appeareth or else after they haue escaped the feared iudgement, fall to their wonted wickednesse againe: let them bee sure the strong and iust God, that consumed Niniuie slidden backe, will ouertake them also in wrath, and for euer turne them ouer to ceaselesse woe. For the greatnesse, the beautie the strength, and riches of Niniuie, coulde not withstande the hand of God or keepe it from destruction, but rather furthered and hastened it. For with the more excellent ornaments that it was adorned by the Lorde, the more hainous and grieuous in his sight was the abuse of them. Therefore the hugenesse, or the strength of this, or any other Cittie cannot saue it from the iudgement of God, being sinfull in his sight.

Great Sodome is destroyed: great Ierico is destroyed: great Niniuie is destroyed: great Ieruſalem is destroyed, and great Rome, the roome of all vncleane spirits, stayeth for her destruction, like a whore that stayeth for her punishment till shee bee deliuered: and these were and shall bee punished for vnthankefulnesse and contempt of the word of God. Yet Niniuie, Ierico, Sodom, nor Rome haue had halfe the preaching which wee haue had, yet we are vnthankefull too, then what haue we to looke for, but when Sodome was burned, Zoar stood? when Ieruſalem was destroyed, Bethelem stood still? so the Lord doth alwayes prouide for his people, though he make neuer so great a slaughter and destruction amongst his enemies For the Lord because of his couenant doth alwayes prouide for his chosen although they bee but a remnant, like the gleaning after harueſt, or like a cluster of grapes on the top of the vine after the vintage, and though there bee neuer so great calamitie or trouble, as we see in the booke of *Gen.*45. chap. when there was a great time of dearth and scarcitie to come vpon the land where Iacob was, the Lord had sent *Ioseph* to prouide for his father *Iacob* least he shoulde want bread, hee or any of his sonnes and folkes, and

*Gen.*25. *Ioſua* 6. 1. *King* 24.25. *Reuel.*18. 2.

*Gen.*19. 21. *Iere.*41. 17. *Gen* 17.11 *Eſay.*19. & 17.5.6. *Gen.*45.

and ſo ordered the mater, that *Ioſeph* was treaſurer ouer all the corne in Egypt. And ſo among the Turkes, and Spaniards, and Infidels, the Lord will find meanes to doe them good, which vnfainedly loue him, and in the dungeon, in priſon, and in bonds, yea and in deatht, he godly ſhall find God.

FINIS.

FOVRE SERMONS

Preached by Maiſter
Henry Smith.

1 The Trumpet of the Soule.
2 The ſinfull mans ſearch
3 *Maries* choyce.
4 *Noahs* drunkenneſſe.
Two zealous Prayers.

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XUM

XUM

THE TRVMPET OF the Soule ſounding to Iudgement.

By Henry Smith.

The Text.

Eccleſiaſtes. 11. Chap. 9. verſe.

Reioyce, O yong man in thy youth, and let thy heart be merry in thy young dayes, follow the wayes of thine owne heart, and the luſtes of thine eyes. But remember for all theſe things thou muſt come to iudgement.

WHen I ſhould haue preached vnder the Croſſe, I muſed what text to take in hād to pleaſe all, & to keepe my ſelfe out of daunger, and muſing, I could not finde any text in the Scripture that did not reproue ſin, vnleſſe it were in the *Apocripha*, which is not of the Scripture: this text bids them that be voluptuous be voluptuous ſtill: let them that be vaine glorious, be vaine glorious ſtill: let them that be couetous

be couetous ſtill: let them that be drunkards, be drunkards ſtill: let them that be ſwearers, bee ſwearers ſtill: let them that be wantons, be wantons ſtill: let them that be careleſſe prelates, be careleſſe ſtil: let them that be vſurers, be vſurers ſtill: but ſaith Salomon, *Remember thy end, that thou ſhalt be called to iudgement at the laſt for altogether.* This is the counſell of *Salomon* the wiſeſt then liuing: what a counſell is this for a wiſe man, ſuch a one as was *Salomon*.

In the beginning of his booke, hee ſaith, *All is vanitie*, and in the end, he ſaith, *Feare God and keepe his Commaundements*, in the 12. Chapter he ſayth, *Remember thy maker in the dayes of thy youth*: But here hee ſayth, *Reioyce O young man in thy youth*. Here he ſpeaketh like an Epicure, which ſayth, Eate, Drinke, and be merry, heere hee counſels, and heere hee mockes: yet after the manner of ſcorners, although they deſerued it in ſhewing their fooliſhneſſe, as it is in the firſt of the Prouerbes, *Hee laughed at the wicked in deriſion*, as in the ſecond Pſalme, God ſeeing vs follow our owne wayes. For when he bids vs pray, wee play: and when he bids vs runne, we ſtand ſtill: and when hee bids vs faſt wee feaſt, and ſend for vanities to make vs ſport: then he laughes at our deſtruction. Therefore when *Salomon* giueth a ſharpe reproofe, and maketh you aſhamed in one word, he ſcoffingly bids you doe it againe, like a Schoole-maiſter which beateth his Scholer for playing the truant, he biddeth him play the truant againe. O this is the bittereſt reproofe of all. But leaſt any Libertine ſhoulde miſconſter *Salomon*, and ſay that hee bids vs be merry and make much of our ſelues, therefore he ſhutteth vp with a watch-word, and ſetteth a bridle before his lips, and reprouethit as hee ſpeaketh it before hee goeth any further, and ſayth, *But remember that for all theſe things thou muſt come to iudgement*. But if we will vnderſtand his meaning, he meaneth when he ſayeth Reioyce, O young man, Repent, O young man, in thy youth; and when he ſayth, Let thy heart cheare thee, Let

thy

thy sinnes greiue thee: for he meaneth otherwise then he speaketh: hee speaketh like *Michai* in the booke of Kings the second Chapter. *Goe vp and prosper*: or like as *Ezechiel*. *Goe vp and serue other Gods*, or as Saint *Iohn* speaketh in the Reuelation, *Let them that bee wicked, bee wicked still.* But if there were no iudgement day, that were a merry worlde: therefore sayth *Salomon*, when thou art in thy pleasures flaunting in the fieldes, and in thy braue ruffes, and amongst thy louers, with thy smiling lookes, thy wanton talke and merry iestes, with thy pleasant games and loftie lookes, *Remember for all these things thou shalt come to iudgement.*

Whilest the theefe stealeth, the hempe groweth, and the hooke is couered within the baite: wee sitte downe to eate, and rise vppe to play, and from play to sleepe, and a hundred yeares is counted little enough to sinne in: but howe many sinnes thou hast set on the score, so many kinds of punishment shall be prouided for thee. Howe many yeeres of pleasure thou hast taken, so many yeeres of paine: howe many drammes of delight, so many pounds of dolour: when iniquitie hath played her part, vengeance leapes vpon the stage, the Comedie is short, but the tragedie is longer: the blacke guard shall attend vpon you, you shall eate at the table of sorrowe, and the crowne of death shall be vpon your heads, many gliftring faces looking on you, and this is the feare of sinners: when the deuill hath entised them to sinne, hee perswadeth like the old Prophet in the booke of Kings, who when he had entised the young Prophet contrary to the commaundement of God, to turne home with him, and to eate and drinke, he cursed him for his labour, because he disobeyed the commaundement of the Lord, and so a Lyon deuoured him by the way. The foolish virgins thinke that their oyle will neuer bee spent: so *Dina* stragled abroad, whilest shee was deflowred: what a thing is this to say, Reioyce, & then repent: what a blanke to say, Take thy pleasure,

& then thou ſhalt come to iudgement? It is as if he ſhould ſay, Steale and be hanged, ſteale and thou dareſt, ſtrangle ſin in the cradle, for all the wiſedome in the world will not helpe thee elſe: but thou ſhalt bee in admiration like dreamers which dreame ſtrange thinges, and know not howe they come, He ſaith, *Remember iudgement.* If thou remember alwayes, then thou ſhalt haue little liſt to ſinne: if thou remember this, then thou ſhalt haue little liſt to fall downe to the Deuill, though hee would giue thee all the worlde, and the glory thereof. *Salomon* ſaith, The weede groweth from a weed to a cockle, from a cockle to a bramble, from a bramble to a brier, from a brier to a thorne, Lying breedes periury, periury breeds haughtines of heart haughtineſſe of heart breedes contempt: contempt breeds obſtinacie, and brings forth much euill. And this is the whole progreſſe of ſin, he groweth from a lyer to a theefe, from a theefe to a murtherer, and neuer leaueth vntill he hath ſearched all the roome in hell, and yet hee is neuer ſatisfied, the more hee ſinneth, the more he ſearcheth to ſin: when he hath deceiued, nay he hath not deceiued thee aſſoone as he hath that he deſireth, hee hath not that he deſireth: when he hath left fighting, he goeth to fighting againe: yet a little and a little more, and ſo wee flit from one ſinne to another. While I preach, you heare iniquity ingender within you, and will breake forth as ſoone as you are gone. So Chriſt wept, Ieruſalem laughed: *Adam* brake one, and wee breake tenne: like children which laugh and cry, ſo as if we kept a ſhop of vices, nowe this ſinne, and then that, from one ſinne to another.

O remember thy ende, ſayth Salomon, and that thou muſt come to iudgement.

What ſhall become of them that haue tryed them moſt? Bee condemned moſt, *Reioyce O young man, in thy youth.*

But if thou marke *Salomon*, he harpes vppon one ſtring he doubles it againe and againe, to ſhew vs things of his owne

owne experience, becauſe wee are ſo forgetfull thereof in our ſelues, like the dreamer, that forgetteh his dreame, and the ſwearer his ſwearing. So wee begge of euery vncleane ſpirit, vntill wee haue bumbaſted our ſelues vp to the throat, filling euery corner of our heartes with all vncleanneſſe, and then we are like the dogge that commeth out of the ſinke, and maketh euery one as foule as himſelfe: therefore ſayth *Salomon*, If any one will learne the way to hell, let him take his pleaſure.

Me thinke I ſee the Dialogue betweene the fleſhe and the Spirit, the worſt ſpeaketh firſt, and the fleſhe ſayth, Soule, take thine eaſe, eate, drinke, and goe braue, lye ſoft, what elſe ſhoulde you doe, but take your pleaſure? thou knoweſt what a pleaſant fellowe I haue beene vnto thee, thou knoweſt what delight thou haſt had by my meanes: but the Soule commeth in, burthened with that which hath beene ſpoken before, and ſayth, I pray thee remember iudgement, thou muſt giue account for all theſe thinges, for vnleſſe you repent, you ſhall ſurely periſh.

No, ſayth the fleſhe, talke not of ſuch graue matters but tell mee of fine matters, of ſoft beddes and pleaſant thinges, and talke mee of braue paſtimes, Apes, Beares, and Puppits, for I tell thee, the forbidden fruite is ſweeteſt of all fruites, for I doe not like of your telling mee of iudgement: but take thou thy iewels thy inſtrument, and all the ſtrings of vanitie will ſtrike at once, for the fleſhe loues to bee braue, and tread vppon corks it cannot tell what faſhion to be of, and yet to be of the new faſhion

Reioyce, O young man in thy youth.

O this goes braue, for while wickednelſe hath caſt his rubs, and vengeance caſtes his ſpurres, and his foote,

and thus ſhee reeles, and now ſhee tumbles, and then ſhee falles: therefore this progreſſe is ended.

Pleaſure is but a ſpurre, riches but a thorne, glory but a blaſt, beautie but a flower, ſinne is but an hypocrite, hony in thy mouth and poyſon in thy ſtomacke: therefore let vs come againe and aske *Salomon* in good ſooth, whether hee meaneth in good earneſt, when hee ſpake theſe words: O (ſaith *Salomon*) *It is the beſt life in the world to goe braue, lie ſoft, and liue merrily, if there were no iudgement.* But this iudgement marres all, it is the dampe that puts out all the light, and like a boxe that marreth all the oyntment: for if this be true, wee haue ſpunne a fayre threed, that wee muſt anſwere for all, that are not able to anſwere for one: why, *Salomon* maketh vs fooles, and giueth vs gawdes to play withall: what then, ſhall wee not reioyce at all? Yes, there is godly mirth and if wee could hit on it, which is called, Be merry and wiſe. *Sara* laughed, and was reprooued: *Abraham* laughed, and was not reprooued. And thus much for the firſt part.

But remember, for all theſe things thou ſhalt come to iudgement.

This Verſe is as it were a Dialogue betwixt the fleſh and the ſpirite, as two counſellers: the worſt is firſt, and the fleſh ſpeaketh proudly, but the ſpirite comes in burdened with that which hath beene ſpoken. The fleſh goeth laughing and ſinging to hell: but the ſpirite caſteth rubs in his way, and puts him in minde of Iudgement, that for all theſe thinges nowe ends reioyce, and heere comes in but: if this but were not wee might reioyce ſtill: if young men muſt for all the ſportes of youth, what then ſhall olde men doe, being as they are now? Surely, if *Salomon* liued to ſee our olde men liue now, as here he ſaith of young men ſo high as ſinne rageth, yet vengeance ſits aboue it, as high as high Babell. Me thinkes I ſee a ſword hang in the ayre by a twine threed, and all the ſonnes

ſonnes of men labour to burſt it in ſunder. There is a place in hell where the couetous Iudge ſitteth, the greedie Lawyer, the griping Landlord, the carleſſe Biſhop, the luſtie youth, the wanton Dames, the theefe, the robbers of the common-wealth, they are puniſhed in this life becauſe they euer ſinne as long as they could, while mercie was offered vnto them: therefore, becauſe they would not be waſhed, they ſhall be drowned. Nowe put together reioyce and remember: thou haſt learned to bee merry, now learne to bee wiſe: now therefore turne ouer a new leafe, and take a new Leſſon, for now *Salomon* mocked not as hee did before, therefore a checke to thy ruffes, a checke to thy cuffes, a checke to thy robes, a checke to thy gold, a checke to your riches, a checke to your beautie, a checke to your mucke, a checke to your graues: woe frome aboue, woe from belowe, woe vnto all the ſtrings of vanitie: doeſt thou not nowe maruell that thou haſt not a feeling of ſinne? for now thou ſeeſt *Salomon* ſaith true, thine owne heart can tell that it is wicked, but it cannot amend: therefore it is high time to amend: as *Nathan* commeth to *Dauid* after *Belzebub*, ſo commeth accuſing conſcience after ſinne. Me thinkes that euery one ſhould haue a feeling of ſinne, though this day bee like yeſter day, and to morrow like to day, yet one day will come for all, and then woe, woe, woe, and nothing but darkeneſſe: and though God came not to *Adam* vntill the euening, yet he came: although the fire came not vppon Sodom vntill euening, yet it came: and ſo comes the Iudge, although he be not yet come, though he hath leaden feete, he hath iron hands, the arrowe ſlayeth and is not yet fallen, ſo is his wrath: the pitte is digged, the fire kindled, and all thinges are made readie, and prepared againſt the day, onely the finall ſentence is to come, which will not long tarry.

You may not thinke to bee like the theefe that ſtea-

leth and is not ſeene: nothing can bee hid from him, and the iudge followeth thee at thy heeles: and therefore whatſoeuer thou art, looke about thee, and doe nothing but that thou wouldeſt doe openly, for all things are opened vnto him: *Sara* may not thinke to laugh and not be ſeene: *Gehezie* may not thinke to lye and not bee knowne they that will not come to the banquet, muſt ſtand at the doore.

What? doe you thinke that God doth not remember our ſinnes which wee doe not regard: for while wee ſin the ſcore runnes on, and the Iudge fetteth downe all in the table of remembrance, and his ſcrowle reacheth vpp to heauen.

Item, for lending to Vſurie, Item, for racking of rents Item, for deceiuing thy brethren, Item, for fallhoode in wares, Item, for ſtarching thy ruffes, Item, for curling thy haire, Item, for paynting thy face, Item, for ſelling of benefices, Item, for ſtaruing of ſoules, Item, for playing at cards, Item, for ſleeping in the Church. Item for prophaning the Sabboth day: with a number more hath God to call to account, for euery one muſt anſwere for himſelfe. The fornicatour, for taking of filthy pleaſure: O ſonne, remember thou haſt taken thy pleaſure, take thy puniſhment. The careles Prelate, for murthering ſo many thouſande ſoules. The Landlord, for getting money from his poore tenants by racking of his rents: ſee the reſt, all they ſhal come like a werry ſheepe, when the trumpet ſhall ſound, and the heauen and earth ſhall come to iudgement againſt them, when the heauens ſhall vaniſhe like a ſcrowle and the earth ſhall conſume like fire, and all the creatures ſtanding againſt them: the rocks ſhall cleaue aſunder, and the mountaines ſhake, and the foundation of the earth ſhall tremble, and they ſhall ſay to the mountaines, Couer vs, fall vpon vs, and hide vs from the preſence of his anger and wrath, whom wee haue not cared for to offende? but they ſhall not bee couered

and

and hid: but then they ſhall goe the blacke way, to the Snakes and Serpents, to bee tormentted of Deuils for euer: O paine vnſpeakable: and yet the more I expreſſe it, the more horrible it is, when you thinke of torment paſſing all tormentes, and yet a torment paſſing all that: yet this torment is greater then they, and paſſing them all.

Imagine you ſee a ſinner going to hell and his ſumner gape at him, his acquaintance looke at him, the Angels ſhout at him, and the Saintes laugh at him, and the deuils rayle at him, and many looke him in the face, and they that ſayd they would liue and die with him, forſake him, and leaue him to pay all the ſcore: Then Iudas woulde reſtore his bribes: Eſau would caſt vp his pottage: Achan woulde caſt downe his golde, and Gehezi would refuſe his giftes: Nabuchadnezzar woulde bee humbler: Baalam woulde bee faithfull, and the Prodigall would be tame.

Mee thinkes I ſee Achan running about, where ſhall I hide my golde that I haue ſtolne, that it might not bee ſeene, nor ſtande to appeare for a witneſſe againſt mee?

And Iudas running to the high Prieſts, ſaying Hold, take againe your money, I will none of it, I haue betrayed the innocent bloud.

And Eſau crying for the bleſſing when it is too late, hauing ſold his birth-right for a meſſe of pottage.

Woe, woe, woe, that euer wee were borne, O where is that Diues that woulde beleeue this, before hee felt the fire in Hell, or that woulde beleeue the pooreſt Lazarus in the worlde, to bee better then himſelfe, before the dreadfull day come when they cannot helpe it, if they woulde neuer ſo faine, when repentance is too late? Herod ſhall then wiſhe that hee were Iohn Baptiſt: Pharaoh woulde wiſhe that hee were Moſes: and Saule woulde wiſh that hee had beene Dauid: Nabuchadnezar

buchadnezzar, that he hadde beene *Dauid*. *Haman* to haue beene *Mordocheus*: *Esau* would wish to bee *Iacob*, and *Balam* would wish he might die the death of the righteous: then hee will say, I will giue more then *Ezechias*, cry more then *Esau*: fast more then *Moses*: pray more then *Daniel*: weepe more then *Mary Magdalen*: suffer more stripes then *Paul*: abide more imprisonments then *Micheas*: abide more crueltie then any mortall man would doe, that it might be *Ite*, Goe ye curſed, might be come ye bleſſed. Yea, I would giue all the goods in the world that I might eſcape this dreadfull day of wrath and iudgement, and that I might not ſtand among the goe. O that I might liue a begger all my life, and a Leaper: O that I might endure all plagues and ſores from the top of the head, to the ſole of my foote, ſuſtaine all ſickneſſe and griefes, that I might eſcape this iudgement.

The guiltie conſcience cannot abide this day. The ſilly ſheepe when ſhee is taken will not bleate, but you may carry her, and doe what you will with her, and ſhee will be ſubiect: but the ſwine, if ſhee be once taken, ſhe will roare and cry, and thinkes ſhee is neuer taken, but to bee ſlaine? So of all things, the guiltie conſcience cannot abide to heare of this day, for they know that when they heare of it, they heare of their owne condemnation. I thinke if there were a generall collection made through the whole world, that there might be no iudgement day, then God would bee ſo rich, that the world would goe a begging and bee as a waſt wilderneſſe. Then the couetous Iudge would bring forth his bribes: then the craftie Lawyer would fetch out his bagges: the Vſurer would giue his gaine, and the Idle ſeruant would digge vp his talent againe, and make a double thereof. But all the money in the world will not ſerue for our ſinnes, but the iudge muſt anſwere for his bribes, he that hath money, muſt anſwere how he came by it, & iuſt condemnation muſt come vpon euery ſoule of them: then ſhall the ſinner bee euer dying

ing, and neuer dead, like the *Salamander*, that is euer in the fire and neuer conſumed.

But if you come there, you may ſay as the Queene of Saba ſayde of King *Salomon*, I beleeued the report that I heard of thee in mine owne Countrie, but the one halfe of thy wiſedome was not told mee. If you come there to ſee what is done, you may ſay, Nowe I beleeue the report that was tolde mee in my owne Countrie concerning this place, but the one halfe as nowe I feele, I haue not heard of: nowe chuſe you whether you will reioyce, or remember: whether you will ſtand amongſt you bleſſed, or amongſt you curſed: whether you will enter while the gate is open, or knocke in vaine when the gate is ſhut: whether will you ſeeke the Lord whileſt hee may be found or bee found of him when you would not bee ſought, being runne into the buſhes with *Adam* to hide your ſelues: whether you will take your heauen now heere, or your hell then there; or through tribulation to enter into the kingdome of God, & thus to take your hell now here, or your heauen then there in the life to come with the bleſſed Saintes and Angels, ſo that hereafter you may lead a new life, putting on Ieſus Chriſt and his righteouſnes.

FINIS.

THE SINFVLL MANS SEARCH.

Iob. 8. 5. 6. 7.

5 *If thou wilt earely ſeeke vnto God, and pray vnto the Almightie.*

6 *If thou bee pure and vpright then ſurely hee will awake vnto thee, and make the habitation of thy righteouſneſſe proſperous.*

7 *And though the beginning bee but ſmall: yet thy latter ende ſhall greatly increaſe.*

IN a ſicke and euill affected body (dearly beloued) wee vſually ſee preparatiues miniſtred, that the maladies may bee made more fitte and pliable to receiue wholeſome medicines. The like, yea, and greater regard ought wee to haue of our ſoules, which not being craſie onely, or lightly affected with ſinne, but ſicke euen vnto death, had neede to be prepared with threates and exhortations, comforts and conſolations, one way or other, that they may bee made fit, not to receiue the preparatiue, but the perfection of happie ſaluation. And for this cauſe haue I made choyce of this part of Scripture, as of a light to ſhine vnto vs in darkenes, a direction to our ſteps and a lanthorne to our pathes, while wee wander through the boyſterous waues of this wicked world. The text is plaine and obiect to euery mans capacitie, naturallie budding

vnto

vnto 2. bloſſomes. The firſt contayniug our duty which we are to performe towards God: The ſecond, Gods promiſes, if we performe this dutie.

Diuiſion,

Our dutie towards God, is implyed in theſe three conditions. Firſt, *If thou wilt early ſeeke vnto God,* Secondly, *If thou wilt pray vnto the Almightie.* Thirdly, *If thou bee pure and vpright:* ſo that the whole conſiſteth on theſe three poyntes: Firſt, what it is that God requireth, namely a diligent and ſpeedy ſearch, in theſe wordes, *If thou wilt ſeeke earely.* Secondly, how thy ſearch is to bee made in prayer, in theſe wordes. *If thou wilt pray to the Almightie.* Thirdly, what effect theſe things ought to worke in vs, a puritie and ſinceritie of life in theſe wordes: *If thou be pure and vpright.*

As our dutie towards God conſiſteth in three pointes ſo Gods bleſſing toward vs, is alſo threefolde anſwerable to the ſame, Firſt, for ſeeking, he promiſeth, *hee will awake vnto thee.* Secondly, for praying vnto him, *hee will make the habitation of thy righteouſneſſe proſperous.* Thirdly, for beeing pure and vpright, *Hee will make thy latter ende increaſe exceedingly*: yea, though the beginning bee but ſmall.

Concerning the ſearch.

Firſt therefore conſidering the ſearch, it is a worke both in deſire and labour to bee ioyned to God. In the Pſalmes this ſtandeth for the burthen of the ſong: *They called vppon the Lord in the time of their trouble, and hee deliuered them.* It is but, *Aske and haue, ſeeke and finde, knocke and it ſhall bee opened vnto you*: Sauing that heere theſe thinges are to bee regarded, to witte, how, by whom, and when we muſt ſeeke the Lord.

Pſal. 107. *Mat.* 6.

How firſt, faithfully: for if yee haue but as much as *a graine of muſtard-ſeede, and ſay vnto this mountaine, Remoue, it ſhall remoue, and nothing ſhall bee impoſſible vnto you.*

Mat. 17 20.

Eccle. 35.

Then next, humbly, for it is the humble petition that pearceth the skies, and that ſhewed the Publican to depart

part home to his house more iustified then the boasting Pharisie: and they alone that bee humble and meeke find rest for their soules.

And last of all, continually: for we must not faint in well doing, because the reward is not promised *to him that doth, but to him that continueth to doe.* *Gal. 6.* *1. Thes. 6.*

But wee may long seeke and neuer finde, except wee seeke the Father by the Sonne: *For no man knoweth the Father, but the Sonne, and he to whom the Sonne shall disclose him: he is the way, the truth, and the life, and no man commeth to the Father but by him. There is one God, and one mediator betwixt God and man, the man Christ Iesus.* So that if wee sinne, we haue an aduocate, Iesus Christ the iust, and hee is the propitiation for our sins: onely let vs seeke the Lord while he may be found. *1. Tim. 2.*

And to this end the word *seeking* is vsed in this place, that we may learne, that as the heauens and the planets, and the whole frame of nature were ordained to finish their course by motions and operation: so man, as hee was ordained to a most blessed and happy end, should attaine thereunto, not by sloth and idlenesse, but by an earnest seeking of the same.

The kingdome of heauen is like a treasure, which cannot bee found without seeking and digging. It is like the precious pearle, for which the wise Marchant was content not onely to seeke, but to sell all that hee had, to buy it. GOD hath placed vs here in this world as husbandmen, to plough vpon the fallow of our hearts: as labourers to worke in the vineyarde: as trauellers to seeke a Countrie, as souldiers to fight the battell of the Lord, against the flesh, the world and the deuill. *Mat. 31. 14.*

And for this purpose hath hee proposed vnto vs an vntilled lande, a vineyarde, a triple enemie to fight against: that wee might remember, that wee must till the ground, if wee will reape the fruite, that we must prune the

the vine, if wee will drinke of the grape: that wee must
Pro.28. fight, if wee will ouercome. *Hee that tilleth the land* (saith the wise man) *shall bee satisfied with bread, but hee that followeth idlenesse, shall bee filled with powertie.* Idlenesse is a
Iudg.1. moth or canker of the minde, and the fruites thereof are
Pro.24. wicked cogitations, euill affections, and worse actions: corrupt trees without fruite, twise dead, and pluckt vp by the rootes engendring in the minde, a loathing of God and godlinesse.

Eschue therefore idlenesse, I beseech you, and by the want yee find in other, learne instructions for your selues. Be not forgetfull how busie your enemie is, if hee find you idle: first, hee putteth you in minde of some vanitie: then offereth opportunitie to practise: then hee craueth consent, and if ye grant him that, hee triumpheth by adding practise: he leaueth no meanes vnattempted, whereby he
Gen.3. may subuert and bring you to perdition. To one (as to
Exo.7.22 *Euah*) he promiseth the knowledge of good and euill. Ano-
1.King.13 ther he seduceth with lying speeches, as he did *Pharao* the
1.Cor.2. King, whom he deceiued by false Prophets. To the Iewes he pretended the temple of the Lord. To the heathen he sheweth vniuersalities and antiquities. And to other particulers, he leaueth no more vnattempted, whereby hee may, entangle the soule of the simple, and wrappe them in the snare of death. Flye idlenesse therefore, and seeke vertue, and the way thereof: seeke learning, as for a Iewell make diligent search and inquisition after her: seeke early and seeke late, in the morning sow thy seede, and in the euening let not thy hand rest: seeke him in the day of trouble, and hee will deliuer thee, and thou shalt glorifie him.

Seeke him, there is the commandement: hee will deliuer thee, there is the promise: and thou shalt glorifie him, there is the condition. To disobey the commandement, is rebellion: to distrust his promise, is infidelitie: to refuse the condition, is vile ingratitude. Wherefore let

vs

vs seeke, and seeke earnestly, with a feruent spirite, and humblenesse of heart, and let vs perswade our selues, that there is no finding without seeking, no opening without knocking.

The second circumstance to be considered in this point is to whom we must seeke for these thinges. Our direction is made vnto God. *For euery good and perfect gift is from aboue, descending from the father of lights.* And as for many causes wee are to seeke God, and to God alone, so especially for these foure. *Iam.1.27*

First, because wee haue nothing of our selues, nor of any other creature, but whatsoeuer we haue, wee haue it of God: for what hast thou that thou hast not receiued? in him we liue, wee moue, and haue our being. Art thou wise in thine owne conceit? O remember, that the wisedome of the worlde is foolishnesse with God. O consider that the naturall man vnderstandeth not the thinges of God. These thinges are hid from the wise and prudent, and are reuealed to babes and sucklings. Alas, what were man if he were once left to him selfe? A map of misery, and a sinke of calamity. Alas, how were he able to resist the fiery darts of the aduersary who continually goeth about like a roaring Lyon, seeking whom hee may deuoure? Here ye may note first his malice, for hee dayly accuseth vs before the cheife Iudge of the Kings bench, when he cannot preuaile in this court, but seeth his billes of accusation repelled, the he remoueth the matter to the court of our own cõsciẽce where on the one side he layeth the bookes of the Law & Statutes made against sinne: on the other side, the billes of accusation brought in against vs out of the booke of the Law, alleadging these strict places against vs: *The soule that sinneth shall die the death. Cursed is hee that abideth not in euery point of the law, to doe it.* On the other side, he bringeth in our consciences to witnes against vs, and then inferreth this hard conclusion: *Therefore there is no hope in saluation.* *I.Cor.2* *Rom.1* *2.Pet.2* *Rom.2.*

Then if hee see that wee appeale from iustice to mercie, and say, At what time soeuer a sinner repenteth, the Iudge putteth all his wickednesse out of his remembrance, hee dealeth with vs, as craftie worldlings deale in matters of Lawe, who when they see their matters passe against them in higher Courtes, bring downe their case into the Countrey, to bee decided by the Neighbours: who, eyther for their simplicitie cannot, or for their fauour dare not iudge of the truth of the matter.

1 So our aduersarie, though God himselfe doe discharge vs, though our conscience doe testifie our innocencie: yet hee accuseth in the third court before men, where hee is bold to powre out his whole venome and poyson of his malice against vs, and to forge what lies, and slaunders, and libels he list, because he knoweth they shal be receiued as true.

2 Thus he accuseth Christ Iesus our blessed Lord and Sauiour before *Pontius Pilate*, and caused diuers false and vntrue witnesses to come in against him. But if he were malicious onely to wish our destruction, and not mightie to wreake his malice, wee should haue little cause to feare, but he is mightie, therefore he is termed a Lion, the power of darknesse, a great Dragon, which drewe to the earth the third part of the starres of heauen: that is, with earthly temptation to haue ouerthrowne them, which seemed to shine in the church of God as lampes and starres. O then how easie is our ouerthrow, if the Lord did not hold vs vp, which shine not as starres in heauē, but creep like wormes on earth.

Luke 11. *Ephe.* 6. *Reue.* 12.

3 Yet if hee were but malicious and mightie, it were better with vs, but hee is fierce, and therefore called a roaring Lion, who laying waite for the bloud of the godly, stirreth vp bloud-thirstie persecutors to make themselues drunke with the bloud of Saints: as most grieuously hee did from the time of *Iohn Baptist*, to the raigne of *Maxentius*

entius the ſpace of 294. yeares, ſlaying ſome by the ſword, burning other with fire, hanging ſome on the gallowes, drowning ſome in riuers, ſtabbing ſome with forkes of yron, preſſing others vnto death with ſtones, deuouring many thouſands of the tender lambs of Chriſts flocke.

4 To this malice, might and rage, is added his ſubtill pollicy, which he vſeth in circumuenting the faithfull: hee doth not pitch his tents in any one place, but walketh about from place to place to ſpie out his beſt aduantage, in the night hee ſoweth tares, and in the day he hindreth the growth thereof. *Iohn* 1.

5 He proceedeth after further, and addeth to his pollicy induſtrie, hee conſidereth our natures and diſpoſitions, and to what ſinnes wee doe moſt incline: and thereunto hee applyeth himſelfe, ſometimes by flattery, ſometimes by feare, ſometimes by feeding our humours hee ſubtilly inticeth vs, ſometimes by violence hee goeth about to enforce vs, ſometimes by changing himſelfe into an Angell of light, hee endeuoureth to betray our ſoules into his handes, and in whatſoeuer eſtate hee findeth vs hee thereby taketh occaſion to lay ſiege to our ſoules.

Thus yee ſee noted in a word, the force of our aduerſarie: examine nowe your ſelues, whether you haue any thing in your ſelues, and you ſhall finde nothing but weakneſſe and corruption, It is God that giueth ſtrength to the mighty, wiſedome to the prudent, and knowledge to the vnderſtanding: hee teacheth *Dauids* hands to fight, and his fingers to battell, hee giueth ſtrength to his armes to breake a bow, euen a bow of ſteele: wherefore let neyther the wiſe man glory in his wiſedome, nor the ſtrong man in his ſtrength: but let him that glorieth, glorie in the Lord. *Pſal.* 144

Secondly, wee are to ſeeke vnto God alone, becauſe none is ſo preſent as he for God, becauſe hee is Almighty

and with his power filleth both heauen and earth, is preſent alwayes with them that feare him, and readie to ſuccour them in diſtreſſe. The Lorde is neare to all that call vpon him in truth, hee heareth our gronings & ſighs and knoweth what things are neceſſary for vs before wee aske.

The third reaſon why we muſt ſeeke vnto God is, none is ſo able to helpe as hee: but of this I ſhall haue particular occaſion to ſpeake when I come to this point, *And pray vnto the Almightie.*

The fourth reaſon why wee muſt ſeeke Chriſt alone is, becauſe there is none ſo willing to helpe as hee. It is a great courage to vs to make ſuite, when wee are perſwaded of the willingneſſe of him to whom we make ſuite: & I pray yee, who was euer more carefull for our ſaluation, and more watchfull ouer vs then the Lord? who euer put his truſt in him, and was confounded? In this reſpect hee is called a Father, becauſe as the father tendreth his ſonne ſo the Lord doth all thoſe that put their truſt in him. Can there be any more willing to helpe vs then Chriſt, whoſe whole head was ſicke, and whoſe heart was heauie for our ſakes? yea, in whoſe bodie, from the ſole of the foote to the crowne of the head, was nothing but wounds and ſwellings and ſores? but alas, this was nothing to that he ſuffered for our ſakes. Hee was compaſſed about with feares and horrours, till his ſweat was drops of blood, and his bones bruſed in the fleſh, hee was whipped and ſcourged, and chaſtiſed with ſorrowes, till he cryed out in the bitterneſſe of his ſoule, *O Lord if it bee poſſible, let this cup paſſe from mee.* The heauie hand of God was ſo greiuous vpon him, that hee bruiſed his very bones, and rent his raynes aſunder: hee could find no health in his fleſhe, but was wounded, yea wounded to the death, euen the moſt bitter death vppon the Croſſe. His tender fingers were nayled to the Croſſe, his face was wrinkled with weeping and wayling; his ſides embrued and gored

red with his owne bloud, ſpurting and guſhing freſh from his ribbes, the ſhaddow of death was vpon his eyes.

O what griefe could bee like this, or what condemnation could bee ſo heauie, ſith there was no wickednesſe in his hands? ſith he was the brightneſſe of his fathers glorie, and the Sunne of righteouſneſſe that ſhined in the world, as to ſee his dayes at an end, to ſee ſuch throbbing ſighs and carefull thoughts without cauſe of his, ſo deepely ingrauen in the tables of his breſt? But was this all? No my brethren, ſith his excellencie was ſuch aboue all creatures, that the worlde was not worthy to giue him breath, it was a greater griefe vnto him, to ſee himſelfe made a worme, and not a man, a ſhame of men, and contempt of the people: to ſee his life ſhut vp in ſhame and reproches, how could it but ſhake his bones out of ioynt, and make his heart melt in the middeſt of his bowels? who was euer ſo full of woe, and brought ſo low into the duſt of death? vpon whom did the malice of Sathan euer get ſo great a conqueſt.

This though it were exceeding, yet it was not all, no, it was but a taſt of griefe in compariſon of the reſt: behold therefore (if your wearie eyes will ſuffer you to behold) the depth of all miſeries yet behind: the ſinne that he hated, he muſt take vpon his owne bodie, and beare the wrath of his Father poured out againſt it. This is the fulneſſe of all paines that compaſſed him round about, which no tongue is able to vtter, or heart conceiue: the anger of the Father burned in him, euen to the bottome of hell, and deepe ſinke of confuſion: it wrapped him in the chaines of eternall death: it crucified him, and threwe him downe into the bottomleſſe pit of calamitie, and made his ſoule by weeping and wayling to melt into theſe bitter teares trickling from his eyes: *O God my God, why haſt thou forſaken me?*

O that my head were a well of water, and a fountaine

taine of teares, that I might weepe day and night at the remembrance thereof: but leaſt I linger too long about one flower, while I haue many to gather, I will conclude this one poynt in a word.

Sith Chriſt hath ſuffered theſe, and an infinite number more ſuch like torments for our ſakes, it is blaſphemous once to dreame or imagine any to bee more willing to helpe vs then hee: nay, he is more ready to heare our prayers, then wee to offer them vnto him, inſomuch as hee complaineth by the Prophet *Eſay*: *I haue beene found of them which ſought me not, all the day long haue I ſtretched out my hand vnto a rebellious people which walked in a way that was not good, euen after their owne imaginations.* And vnto *Ieruſalem* he ſaith, O Ieruſalem, Ieruſalem, *how oft would I haue gathered thee together, as the Hen gathereth the chickens but ye would not.*

Eſay 65.

Mat. 25.

Wherefore to end this poynt. Seeke for knowledge as for a treaſure, and for wiſedome, as for the wedge of golde of *Ophir*. No mention ſhall bee made in compariſon of it, of Corall, Gabiſh, or that preciſous Onix: *For wiſedome is more precious then pearles.* But aboue all thinges, ſeeke it where it may bee found: and where is the place of vnderſtanding? Surely, man knoweth not the path thereof. The deepe ſayth, It is not in mee: the ſea ſayth, It is not in mee: death and deſtruction ſay, Wee haue heard the fame thereof with our eares: all creatures ſay, It is not with vs: but God vnderſtandeth the way thereof: and vnto man he ſayth, *The feare of the Lord is the beginning of wiſedome, and to depart from euill, is vnderſtanding.*

Iob. 28.

Pro. 9.

The third circumſtance is, when wee muſt ſeeke vnto God: and holy *Dauid* anſwereth, *Earely, euen in a time when hee may bee found.* Let vs redeeme the daie, which wee haue foreſlowed ſo many dayes, wherein wee haue ſo long hardened our hearts: let vs take vp this day, and make it the day of our repentance: let vs make it a day of

Pſal. 32.

of newnesse of life, as it is the first day of the new yeare let euen this moment bee the last of a sinfull life, and the first day to godlinesse. And as the wise man sayth, *Make no long tarrying to turne vnto the Lorde, and put not off from day to day: for suddenly shall the Lords wrath breake, and in thy securitie thou shalt be destroyed, and shalt perish in the time of vengeance.* Eccle. 5.

Art thou a Magistrate, placed in high roome and authoritie, and seated in the throne of dignitie? Then vse not this thy might to wrong and oppression, grinde not the face of the poore, swell not with pride, despising his lowe estate: *Sell not thy righteousnesse for siluer, preferring the marchants of Babylon, before the Cittizens of* Ierusalem. Amos 8.

Art thou a priuate labouring man? *Doe thy dutie truly, bee subiect, and liue in dread to displease the good Magistrate.* 1. Pet. 3.

Art thou olde, and hast consumed the flower of thy youth in wantonnesse? Breake of thy course, and frame thy life to sobrietie: giue the water no passage, no not a little: for if it haue neuer so little issue, it will ouer-flow thee: and if thou doe slacke the raines neuer so little, thy sinnes will carry thee (like a wilde horse) thorow brambles and bushes, and will leaue no soundnesse in thy flesh: worke this reformation in thy selfe betimes, euen to day, euen this first day of the new yeare: *If you will heare my voyce harden not your hearts.*

Art thou young, and doest begin to flourish like the young palme tree: O consider, that the onely way to retaine the blossomes of thy beautie, and to keepe thy flower from withering, and thy life from fading away, it is to seeke earely vnto God, and to apply thy mind to vnderstanding, to preuent the morning watches, and to giue thy bodie to bee moystened of the morning dewe. For beside the good houres that are well imployed in some good studie and holy exercise, earely rising

bringing health to thy bodie, and increaſe the number of thy dayes.

Seeke therefore, and ſeeke early, conſecrate your ſelues Nazarites vnto the Lord, touch no vncleane thing
Eccle. 12. giue no prouocation to the fleſh, *Striue with the Cocke in watchfulneſſe, and riſe with the chirping of the birdes: ſacrifice your bodie a ſweete ſmelling ſacrifice vnto the Lord. This ſacrifice is like a ſacrifice of fine flower: it is like the fat taken from the peace offering: yea, it is better then any ſacrifice, it is like the flawer of roſes in the ſpring of the yeere, and as the Lillies in the ſprings of water, and as the branches of Frankinſence in the time of the Summer:* and as a veſſell of maſſie
Eccle. 32. 47.50. golde, beſet with rich precious ſtones, as a faire Oliue that is fruitfull and as the tree that groweth vppe to the cloudes.

Hauing ſpoken of the Search, it followeth that I ſpeake of the manner howe it is to bee made. In prayer, by theſe wordes, *If thou pray vnto the Almightie.*

I ſhewed you before, the force of our aduerſarie, receiue nowe a ſhield againſt his force, euen the ſhield of prayer. Hee is not to be reſiſted by ringing of an hallowed bell, nor by ſprinckling of holy water, nor by the relickes of Saints, nor by our owne workes and merites, for theſe are weapons of his owne making, but by an earneſt ſeeking to God, which ſearch and ſeeking muſt bee made by prayer, againſt which, his poyſoned venome taketh no effect.

It is his malice that accuſeth, prayer pleadeth thy caſe before God, and repelleth all his accuſations: for all the Prophets doe witneſſe, that whatſoeuer wee aske in
Mat. 7. prayer, if wee beleeue, wee ſhall receiue it. Is it his rage and furie that ſhoulde terrifie vs? nay, that prayer that ſtrengthened *Sampſon* to rent a yong Lyon, as one ſhould haue rent a kid, hauing nothing in his hande, ſhall ſmite and ſhut vp the mouth of the Lyon. As for his pollicie,

and

and walking vp and downe, ſeeking to deuoure vs, it cannot preuaile? *For the prayer of the faithfull ſhall ſaue them,* and the Lord ſhall raiſe them vp, and if they haue committed ſinne, it ſhall be forgiuen them, and after this conflict ended, they ſhall triumph for euer with Ieſus Chriſt our Sauiour. But in any caſe ſee you vnite to your prayer knowledge, that you be not ſeduced to offer your petitions to ſtrange gods, as Saints, ſtockes or ſtones. Then conſent that wee aske onely in the name of Chriſt Ieſus, not for any deſert of our owne: for whoſoeuer beleeueth in Chriſt, ſhall haue remiſſion of ſinnes, he ſhall not periſh, but haue life euerlaſting, hee ſhall not come into iudgement, but ſhall paſſe from death to life. Laſtly, a confidence, which is a certaine perſwaſion of Gods mercie towardes vs: this is that prayer, of which the Lambe teſtifieth, *That whatſoeuer we aske by prayer it ſhall be giuen vs by God the Father.* A thing (dearely beloued) ſo precious, that nothing is more accepted in Heauen, nothing more gratefull to God: a ſeruice commaunded of God himſelfe, taught by Chriſt our Sauiour, and frequented by the Angels: a thing of more force with God, then any oration of the eloquent.

Iames 5. 15.

Iohn 16.

Acts 15. 10.

Haſt thou not heard howe the Sunne ſtood ſtill in the firmament, and was not ſuffered to run his courſe? *Ioſua* and *Ezechias* prayed, and the Sunne ſtood ſtill. Haſt thou not heard of the ſtopping of the Lyons mouthes? *Daniell* prayed, and his prayer ſtopped the Lyons greedie and deuouring throates. Haſt thou not heard of the diuiding of the red ſea? The Iſraelites prayed, and the waters of *Iordan* were dryed vp: yea, the Iſraelites prayed, and the waters ſtood about them like to a wall. Haſt thou not heard how the fiery furnace loſt his heate? The three children prayed, and the fire loſt his heate. Haſt thou not heard how the heauens were opened and ſhut? *Elias* prayed, and the heauens were ſhut vp three yeeres: *Elias* prayed, and the cloudes powred downe raine from heauen.

Ioſh. 6.

2. *Kings* 20.

Dan. 6.

Exod. 14.

Dan. 3.

1. *King.* 8.

O ſure fortreſſe, more forcible then any engin, and ſtronger then the gates of hell, and to conclude, the ſum and ſubſtance of all in few words: the onely thing whereby mortall men haue the cloudes and the ſtarres, and the Angels, and all the powers of heauen at commandement. For as *Deborah* ſung in her ſong: They fought from heauen, euen the ſtarres in their courſes fought againſt *Sisera*: for all creatures haue beene ſubiect to the praiers of the faithfull, to reuenge the Lords quarrell, to helpe the Lord, to helpe the Lord againſt the mightie. Prayer hath euer beene the cogniſance, and the victory, and the triumph of the faithfull: for as the ſoule giueth life to the bodie, ſo prayer giueth life to the ſoule.

O that I could engraue the loue of it in your heartes, as with a Diamond, and ſo inſtill your mindes, that my words might be prickes to your conſciences, and thereby giue you occaſion to pray often. It is a wonderfull matter to bee able to perſwade men: but if prayer bee able to perſwade the liuing God, O how great is the force thereof, it goeth through the clouds, and ceaſeth not till it come neere, and will not depart till the moſt high haue reſpect thereunto. O that you would therefore pray often, and learne of Chriſt (the moſt abſolute paterne of our life) to pray continually. Hee prayed in his baptiſme, in the wilderneſſe, in preaching, in working of miracles, in his paſſion on the mount, in the garden, in his laſt ſupper, in commending his ſpirit to God at all times, and in all places, that hee might leaue vnto vs an example of the ſame. It followeth. *And pray to the Almightie.* To thoſe three former reaſons which I brought, why we muſt ſeeke and pray to GOD alone, I added this as a fourth: becauſe there is none ſo able to helpe vs as the Lord. He that truſteth in the Lord, ſhall bee as mount *Sion*. If God bee on our ſide, who can bee againſt vs? It is God that iuſtifieth who condemneth? the Lord deſtroyeth the counſell of the heathen, he maketh their deuices to be of none effect,

Luke 6.
John 11.
Mat. 26.
John 18.
Luke 22.
Luke 23.
Mat. 19.
Pſal. 40.
Rom. 8.
2. *Tim.* 4.

Chriſt

Chriſt is the Angell of great Counſell, wiſedome, and vnderſtanding, and there is no deuice againſt the Lord. *Pſal.*83. *Eſay.*9. The world notwithſtanding is come to that frame, that euerie man hath got him a ſtrange kinde of beleife, Some beleeue not the Lawe, but the Prophets: Some be perſwaded in the Supremacie, but not in the Sacrament: ſome in free-will, but not in merite: Some in inuocation on Saintes, but not in Purgatorie: Some in pilgrimages and pardons, but not in Images: Some like the doctrine well enough, but not the Preachers: the moſt beleeue little, yet many beleeue ſomewhat, few beleeue all: therefore to deale plainely, becauſe plaine dealing is beſt, you muſt not beleeue by the halfes: I meane, you muſt not repoſe ſome truſt in GOD, and ſome in Saints, but all in the Lord. *The Gods of the Gentiles they haue mouths and ſpeake not, eyes and ſee not, eares and heare not*: then what can be looked for at their handes? But the Lord is ſtrong and mightie, a mercifull God: and therefore through the Scriptures, hee is called a Rocke, a fortreſſe, a ſtrong tower, a ſhield, a horne of ſaluation, a refuge, the Lorde of hoſtes, with other ſuch like appellations, that we might be aſſured, that our helpe and deliuerance commeth from the Lord. *Pro.*2. *Pſal.*10.5. *Pſal.*18.

Putteſt thou any truſt in man, whoſe breath is in his noſtrels? Curſed is hee that maketh man his ſtrength, and fleſh his arme, ſurely *Pharao*, and all Princes are a broken ſtaffe, on which if a man leane, it will ſtrike into his hand and peirce it, and lay him groueling in the duſt: *It is better therefore to truſt in the Lord, then to put any confidence in Princes.* Thinkeſt thou, that Angels, or Saints or Images can helpe thee? O fooliſh and impious pietie, to attribute more vnto the Angels, then they dare arrogate vnto themſelues. The Angell in the Reuelation forbiddeth *Iohn* to worſhippe him. As for the Image, we read, that to turne the glorie of the incorruptible GOD, into the ſimilitude of a corruptible creature, is Idolatrie. *Ierc.*67. *1.King.*16 *Pſal.*18. *Reue.*19. *Rom.*1.

Well

Deut. 27. Well may I then affirme with *Moses*, *Cursed be the image and the image maker.* The conclusion therefore of this poynt, is this, that wee seeke the Lord and his strength euermore, that wee pray vnto God in humilitie and sinceritie, and in full assurance of faith continually, who without end is to bee sought, because without ende he is to bee beloued.

The third thing contained in our dutie is, what effect this seeking and praying ought to worke in vs, comprehended in these wordes: *If thou be pure and vpright*: if the cloudes be full, they will powre forth raine vpon the earth and vnpossible it is, that a man that seeketh after God, and prayeth vnto the Almightie, should not bring forth the fruite of a good life, for if the tree bee good, the fruites cannot bee bad, and if the head of the water bee pure, it will send forth pure waters into the cesternes. Wherefore as good motions are stirred vp by prayer, so must they bee fostered, by practise of life, according to that of the Apostle: *Quench not the Spirite, nor grieue the holy one of God, by whom yee are sealed to the day of redemption.*

1. Thes. 5.

Ephes. 4. He quencheth, dearely beloued, the spirit which being once lightened with the sparkles of faith, and felt Gods motions in his heart, doeth neglect to increase the one to a flame, and the other to good workes in his life, but with the dogge turneth to his vomits and with the Sowe that was washed, to her wallowing againe in the mire. Therefore (beloued) loue and seeke the Lord, pray to the Almightie, bee pure and vpright in conuersation, flie from sinne as from a Serpent, for if thou come neere, it will bite thee. The teeth thereof are as the teeth of a Lyon, to slay the soules of men, and all iniquitie is as a two edged sword, the wounds that it giues cannot bee healed. I dare not stand as I would vpon these poynts, fearing tediousnesse: wherefore let this suffice for the former generall part, concerning the dutie we owe vnto God.

Now

Nowe Gods promises for the performance heereof, yeelde vnto vs most plentifull matter of doctrine and consolation. First of his iustice, that as he will suffer no sinne vnpunished: so he will suffer no good worke vnrewarded but giueth to euery seuerall action, his seuerall hire and iust recompence of rewatde. Shall the houre come, in which all that are in their graues, shall heare a voyce, and come forth, they that haue done well, to the resurrection of life, they that haue done euil, to the resurrection of condemnation? Shall the Lord search Ierusalem with Lanthornes? Shall all foule corners bee swept, and all pleites and wrinckles bee vnfolded? Shall the graue, Death and hell, giue vp all that is in them. And shall all the dead (both small and great) stand before God, when the books are opened? And shall euery man haue prayse of God according vnto his deseruing? Shall wee then discerne betweene the vessels of honour and of wrath, betweene sheepe and Goates, the iust and vniust? Finally, shall there be an infallible, generall, and incorrupt iudgment, wherein the booke of all our offences, shall be layd wide open? Now God bee mercifull vnto vs: be fauourable O Lord, be fauourable. But to proceede, it is thy nature, O Lord to gather vp the wheate, and burne the tares, to cut downe all fruitlesse trees, and cast them into the fire, yea, into a fierie furnace: that neuer shall be quenched, into an vtter darkenesse, where is weeping, wayling & gnashing of teeth then be fauourable, O Lord be fauourable.

1. Thes. 5

Ephe. 4.

Doth not the Lord spare Dauid, a king, and a Prophet for murther? Doth hee not spare the Sichemites for adulterie? Nor Absalon for treason: Nor Saule for tyrranny? Nor Eli for negligence? nor Achab, Ieroboam, nor Iezabell for cruelties? nor Herod, Nabuchadnezzar, and Lucifer for pride? nor Pharaoh for incredulitie? Then be fauourable, O Lord be fauourable vnto vs, in whom almost euerie one of these sinnes doe dwell and remaine. Did the Lord for corruption ouerflow the world with water? Did hee

hee burnt Sodome for her villanie? Did hee caſt *Adam* and *Eue* out of Paradiſe, for eating of the forbidden fruite? Did hee ſtone a poore wretch to death, for gathering chips on the Sabboth day? Then bee fauourable O Lord, bee fauourable vnto vs. But doth not the Lorde ſpare the Cedar tree for his height, nor the Oke for his ſtrength? Nor the Poplar for his ſmoothneſſe? Nor the Lawrell for his greeneſſe? No verily, from the Cedar that is in *Lybanon*, euen to the Hyſop that groweth out of the wall, yea, euery one that bringeth not foorth good fruite is hewen downe and caſt into the fire: it is a righteous thing with God, to render vengeance to thoſe that diſobey him, and to deſtroy ſuch as haue forſaken the law by euerlaſting perdition.

Beholde, the Lorde ſhall come in the great and latter day of iudgement, when none ſhall eſcape his iudgement ſeate, with cloudes ſhall hee come, and euery eye ſhall ſee him, euen they which peirced him thorow, ſhall alſo waile before him, beeing ſummoned all to appeare moſt fearefully before his imperiall throne of maieſtie: then bee fauourable O Lord, be fauourable. Alas, with what eyes ſhal wee miſerable ſinners behold him, ſo glorious ſitting in his royall kingdome, with all his mighty and holy Angels and whole number of Saints, ſounding with the voice of the Archangell, and trumpet of God, cauſing the heauens to paſſe away with a noyſe, and the elements to melt like waxe, and the earth to burne with the workes thereof? Yea, with what eyes ſhall wee behold him, when wee ſee the Sunne darkned, the Moone eclipſed, and the ſtars fall downe from heauen? But alas, when hee taketh the furbuſhed blade into his hand, when he is readie to throw the fierie thunderboults of his wrath, when he ſummoneth before him the worme that neuer dyeth, the fire that neuer ſhall bee quenched, to reuenge vpon the wicked, into what a plight are they then driuen? Then leaue they off, Bee fauourable O Lord, bee fauourable, and ſay to the hils

O

O ye mountaines, come and couer vs. O ye waters come and ouerwhelme vs : woe, woe, woe, howe great is this darkneſſe? The godly on the other ſide are bathed in ſuch ſtreames of bliſſe, and aduanced to ſuch happineſſe, as neither tongue can vtter, nor heart conceiue.

The ſecond thing wee haue to note in his promiſes, is his mercy, which exceedeth all his works. For God though he haue giuen a curſe of the law againſt ſinners, yet ſeeing Chriſt for the penitent hath borne the curſe, whereby his iuſtice is not impared, he is content to accept our weaknes as our ſtrength, to recompence our imperfection with reward of greateſt perfection, and that which wee can performe but in ſmall part, he is content to accept as whole, not for any deſert of ours, but in ſatisfaction of his ſonne, who payd with the ſeale of his owne bloud, the raunſome for our ſinnes, hee hath cancelled the hand-writing that was againſt vs. Wherefore wee are to pray vnto God, that whenſoeuer our ſinnes ſhall come in queſtion beefore him, that hee would looke vpon Chriſt Ieſus the true looking-glaſſe, in whom he ſhall find vs moſt pure and innocent, and to ſhine moſt clearely in the righteouſneſſe which he had giuen vs by faith : ſo that wee appeare not in our owne righteouſneſſe, but in the righteouſneſſe of the Lambe, who hauing taken away the ſinnes of the world, and hauing made vs as white as ſnowe, though we were as red as crimſon, ſayth, hee will be mercifull to our iniquities, and will remember our ſinnes no more. Of him doe all the Prophets beare witneſſe, that through his name all that beleeue ſhall receiue remiſſion of their ſinnes. Againe, Drinke ye all of this ; for this is my bloud which is ſhed for the remiſſion of ſinnes. Chriſt gaue himſelfe for our ſinnes, that hee might deliuer vs from the curſe of the Lawe, euen according to the will of the Father. Chriſt bare our ſinnes in his owne body on the tree that we being deliuered from ſin, might liue in righteouſneſſe, by whoſe ſtrips we are healed, for we were as ſheepe

going

going aſtray, but are now returned to the ſhepheard and biſhop of our ſoules. It is no more but beleeue and be ſaued: beleeue, and receiue remiſſion: beleeue, and lay off thine owne righteouſneſſe, and inueſt thy ſelfe with the righteouſneſſe of the vnſpotted Lambe.

Dauid was young and after was old, yet in all his dayes he neuer ſaw the righteous forſaken. Sometimes he ſcourgeth his children, but like a louing Father hee layeth no more vppon them then they are able to beare, for hee afflicteth them for his owne iuſtice, becauſe they are ſinners: for his wiſdome, to exerciſe their faith: for his mercie, to cauſe them to repent: but this is the end of all, hee helpeth them in their diſtreſſes, hee reuengeth himſelfe vpon his enemies, and giueth to his people reſt and quietneſſe. O that we would therefore prayſe the Lord, and forget not all other his ſingular benefites. O that we would confeſſe, that his mercy endureth for euer.

The third thing to note in his promiſes, is his bountifull kindneſſe, in requiring ſo ſmall a thing, with ſo great and liberall bleſſings: and bindeth himſelfe by obligation (as it were) that ſure as we performe the one, ſo hee will not fayle to accompliſh the other.

The fourth, is his patience and long ſuffering, which is not ſlackneſſe, as ſome men account ſlackneſſe: but his patience, becauſe willingly hee would haue no man periſh, but gladly woulde haue all men come to repentance. Hee is content to ſtay our leaſure, till wee ſeeke and pray vnto him, and neuer ſmiteth, till there be no hope of redreſſe:

The fift is his loue, in that hee is content to ſtirre vs vp to holy exerciſes, and puritie of life, and to allure vs with faire promiſes of ayd, and proſperous increaſe of all his bleſſings in this worlde. The particular examination of theſe bleſſings would require a larger diſcourſe, then (fearing tediouſneſſe) I dare preſume to trouble you withall: wherefore a word of each, and ſo I end.

Touching

Touching the first, where it is sayde, *God will awake vp vnto thee*, it is a greater benefit then the words import: for it signifieth, not onely that he will heare thee, but that hee will also doe what thou desirest, and satisfie thy request. As long as the sinner sleepeth, the Lorde is sayd to bee asleepe: but as soone as the sinner awaketh from sinne, God will arise (sayth *Dauid*) and his enemies shall be scattered, and they that hate him, shall flie before him, as the smoake vanisheth before the winde, and as the waxe melteth before the fire, euen so shall the wicked perish at the presence of God, Wherefore as *Paul* exhorted the Ephesians, so I exhort you, *Awake thou that sleepest, stande vp from the dead, and Christ shall giue thee light*: awake vnto God, and God will awake vnto thee, and Christ, euen the sonne of God, the bright morning starre, shall giue thee the light of life.

Psal. 78.

Ephes. 5.

In the second, hee promiseth aboundance of worldly blessings, in recompence of prayer, for it is sayde, *Hee will make the habitation of thy righteousnesse prosperous*, that is the Lord will make peace within thy wals, and prosperitie within thy places: hee will commaund his blessings to bee with thee in thy storehouse, and in all thou settest thy hand vnto: hee will open vnto thee his good treasure, euen the heauens to giue raine on thy land in due season. Thou shalt lay vp gold, as the dust, and the gold of Ophir as the flint of the riuer: thou shalt washe thy pathes with butter, and thy rockes shall powre out riuers of oyle: thou shalt call saluation thy wall, and prayse shall be in thy gates Loe, thus shall the man be blessed that feareth God.

Reue. 22 2.
Psal. 1. 12
Pro. 28.
Iob 13.
Psal. 128

Lastly, *for being pure and vpright*, hee will make thy latter end greatly increase, and that thou mayest the lesse mistrust his promise, he will doe it, though thy beginning be but small.

Heere (brethren) yee see what a sea of matter is offered mee, whereunto if I would commit my selfe, I might discourse vnto you, what strange euents (by Gods prouidēce)

haue happened in the world, what great Kings and potentates haue bin plucked downe from their thrones, and what contemptible persons in the eyes of the world, haue beene aduanced to their roomes. How *Mardocheus* a stranger was exalted into *Hamans* place: how *Ioseph* and *Daniel* the one a bond-man in *Egypt*, the other a captiue in *Babylon*, were made Princes in those kingdomes. But because I will not ouermuch transgresse the boundes of modestie, or hold you longer then in this place I haue been accustomed, onely remember what the Prophet sayth: *He raiseth the needie out of the dust, and lifteth the poore out of the mire, that hee might set him with the Princes, euen with princes of the world.*

Heſt. 8.
Gen. 30.
Dan. 6
Pſal. 113.

Remember the example of *Dauid*, whome the Lorde chose and tooke from the Ewes great with yong, that he might feed his people in *Iacob*, and his inheritance in *Israel*. Remember the example of *Iob*, how the Lord turned the captiuitie of *Iob*, as the riuers of the south, how hee blessed the last dayes of *Iob* more then the first, how he gaue him sheepe and camels and oxen, & shee asses, in more abundance then he had before, how he increased him with sons and daughters, euen to the fourth generation, so that he dyed being olde and full of dayes. Remember euen our owne estate, for whom the Lord hath done great thinges alreadie: as created vs, and redeemed vs, and sanctified vs and not long since deliuered vs from the gaping iawes of those that sought to sucke our bloud. Vpon some he hath bestowed humilitie, whereby their mindes are adorned with vertue: honor vpon others, whereby their persons are inuested with maiestie: vpon others comelines, wherby the other two are graced: vpon others Orchards, which they planted not, at least vnto which they gaue no increase: vpon others, increase of vertuous children, whereby their posteritie is preserued: vpon others, the free passage of his word, which a long time had bin obscured by ignorance, the mother of deuotion, as the shauelings call it, but vnder a step-

Pſal. 78.
Iob. 42.
Pſal. 126.
Pſal. 41.

a stepdame of destruction, as we perceiue it: & though he bestowe but some one or two of his blessings vppon vs, yet howe much are wee bound for these blessings to sing prayse, and honour, and glory, vnto him that sitteth vpon the throne, and vnto the Lambe for euer. But vpon whom hee hath bestowed all these blessings, O how strictly by good cause are they bound to magnifie the Lord, and to reioyce in God their Sauiour. Examine then your owne consciences I beseech you, whether God hath bestowed all these blessings vpon you, or no: and if he haue, O what great cause haue you to come before his face with prayse, to sing loud vnto him with psalmes, to worship and to fall downe before him, to giue vnto the Lord the glory of his name, to bring an offering of thankesgiuing, and to enter into his courts with prayse. And yet who knoweth whether the Lord hath greater blessings for you in store? yee may bee sure hee will pull downe the mightie from their seates, and exalt the humble and meeke. Surely the Lord doth vse vertue as a meane to bring vs to honour, and whosoeuer you shall see endued with the vertues of this Text, I meane, with seeking vnto God, with prayer and puritie of life, yee may bee sure there is a blessing reserued for him of the Lord, yea, such a blessing, as though his beginning bee but small, yet his latter end shall greatly increase. *Psal. 99.* *Psal. 96.*

God increase the loue of these thinges in our hearts, and make vs worthy of Christs blessings, which he hath plentifully in store for vs: that after hee hath heaped temporall blessings vpon vs, he will giue vs the blessing of all blessings, euen the life of the world to come.

FINIS.

Maries Choyce.

Luke 10. 38. 39. &c.

38. *Now it came to passe as they went, that hee entred into a certaine towne, and a certaine woman named* Martha, *receiued him into her house.*

39. *Now shee had a sister called* Mary, *which also sate at Iesus feete, and heard his preaching.*

40. *But* Martha *was cumbred about much seruing, and came to him and sayd, Maister, doest thou not care, that my sister hath left mee to serue alone? Bid her therefore that shee helpe me.*

41. *And Iesus answered, and said vnto her,* Martha, Martha, *thou carest and art troubled about many things.*

42. *But one thing is needfull,* Mary *hath chosen the good part, which shall not be taken away from her.*

AS Christ hath shewed himselfe louing vnto *Lazarus* and his sisters, in raysing him from the death of the bodie, & then from the death of the soule: so doe they heere shew their thankful minds to Christ againe the one by receiuing him into her house, & the other by entertaining him into her heart. As he was God, he was receiued of *Mary*, as he was man, hee was receiued of *Martha*. They both desired to entertaine our Sauiour, as *Iacob* and *Esau* desired to please their aged Father

Iohn 11.

Gen. 27.

Father: but *Mary* made choyce of the better part, and was preferred before her ſiſter, as *Iacob* ſped ſooneſt of moſt daintie veniſon, and preuented his brother of the bleſſing. And although the care of *Martha* in entertayning of Chriſt bee not to be miſliked, yet *Maries* diligence in hearing his doctrine, is of purpoſe preferred, to teach vs, that it is much better with *Mary* to ſtudie in the word, and firſt to ſeeke the kingdome of God, then with *Martha* to labour in the world, and to neglect that heauenly kingdome. And yet notwithſtanding, ſuch is the corruption of this ruſtie age, that our greateſt care is to prouide for this preſent life, as the rich man *Luke* 12. inlarged his Barnes wherein to put his ſtore for manie yeares: but wee neuer or very late remember to prouide for the life to come, like that other Rich man, *Luke* 16. that neuer thought of heauen, till he was tormented in the flames of hell.

mat. 6.35

In the 11. of *Iohn*, Chriſt is ſayd to loue the whole Familie, and here hee is ſayd to come vnto them, For whom hee loueth, he cannot chuſe but viſite, like the friendes of *Iob* that came to comfort him in his great aduerſitie: yea, and the greater loue hee beareth vnto any, the oftner hee will reſort vnto them, yea, hee will come and dwell with them *Iohn* 14. 23. Like *Iacob*, that came downe into *Egypt*, to his beloued Sonne *Ioſeph*, and dwelt in *Goſhen*. But Chriſt is yet more kinde then *Iacob* was, for hee came not till hee was ſent for with horſes and chariots, but Chriſt came of his owne accord to this beloued familie.

Iob. 2.

Gen. 47.

Gen. 5.4.

Thus doth he alwayes preuent vs with his bleſſings: before hee was deſired, hee came into the world, he called his Apoſtles before they came to him, and before hee was requeſted, hee came vnto this noble houſe. O happie houſe that entertained ſuch a gheſt! but thrice happie inhabitants to whome ſuch a gheſt would vouchſafe to come! When hee came to the ſwiniſh *Gadarens*, they

they desired him to depart out of their coastes, preferring their swine before their Sauiour: but this godly familie receiued him into their houses, preferring their God before their gold, and the health of their soules before their worldly wealth. They receiued him into their house who had not a house wherein to put his head. Wherein their hospitalitie is commended, and shall certainely bee rewarded at the dreadfull day: for with this and such like works of mercy, the Lord shall answer the sentence of iudgement which is to bee denounced against the wicked that neuer exercise those workes of mercy. *Luke* 8. *Mat.* 8. 19.

Let vs learne by their example to bee harberours, and giuen to hospitalitie, which is so often commended vnto vs in the Scripture, and shall be so richly rewarded at the last day. Those godly Fathers, *Abraham* and *Lot*, entertained Angels in the habite of strangers: so wee may daily entertaine Christ Iesus in the habite of a poore man, of a blind man, or of a lame man: and whatsoeuer is done vnto any of these that are his members, he accounteth & accepteth as done vnto himselfe. *Gen.* 18. *Gen.* 19.

Now as the vertue of hospitalitie is commended in all sorts of men: so it is most especially commended to the Ministers, who are expresly commaunded by the Apostle among other things, to bee giuen to hospitalitie. Vnto the Leuites in the time of the Law, the Lord appoynted cities of refuge, to signifie that the Ministers house should be the poore mans harbour, & his store their treasure: but the true Ministers of our dayes haue no cities of refuge for others, for they haue none for themselues: they haue not wherewith to releeue the wants of others, for they haue not to releiue their owne. *1. Tim.* 32 *Num.* 53.

When *Martha* had thus entertained Christ as hee was man, into her house, *Mary* began to entertaine him as he was GOD, into her heart, she sat at his feet to heare his preaching, for no sooner was Christ come into the house, but that he tooke occasion to teach and to instruct

the family, and in ſtead of bodily foode, which they beſtowed vppon him, to giue vnto them the foode of the ſoule. Thus doth hee alwayes ſhew himſelfe a thankfull gheſt, into what houſe ſoeuer hee entreth, hee leaueth better things behind him then he findeth, he loues not to bee in *Zachees* debt for his dinner, for in ſtead thereof hee bringeth ſaluation to his houſe: neither doth he leaue his ſupper vnpayed for here, for in ſtead thereof he beſtoweth vpon them an heauenly Sermon. This ſhould bee the exerciſe of faithfull Miniſters, when they are inuited to great feaſtes, that as they are called the ſalt of the earth, which ſerueth to ſeaſon the meates, to make them ſauourie and preſerue them from putrifaction, ſo they ſhould ſeaſon the table talke with ſome godly conference, to miniſter grace vnto the hearers. *Epheſ.* 4.29.

Luke 15.

Mat. 5.13

Theſe ſiſters were godly women, and both earneſt fauourers of Ieſus Chriſt, & yet in the manner of their deuotion there is ſuch difference, that the worldly affection of the one, may in ſome ſort bee miſliked, in reſpect of the godly exerciſe and practiſe of the other: *Martha* is ſore incumbred with much ſeruing, where a little ſeruice had bin ſufficient, but *Mary* is attentiue to heare the word of God, which neuer can be heard ſufficiently.

Mary ſitteth to heare the word, as Chriſt vſed to ſitte when hee preached the word, to ſhew that the worde is to bee preached and heard with a quiet mind. In a ſtill night euery voyce is heard, and when the bodie is quiet, the mind moſt commonly is quiet alſo. But *Martha* is troubled with other affaires, & therfore vnfit to heare the word as the ground that is ſurcharged with ſtones, or ouergrown with weedes and thornes, is vnfit to receiue the ſeede, or yeeld any fruit to him that tilleth it. As often therefore as wee come to heare the word of God, wee muſt not come with diſtracted minds, we muſt not trouble our ſelues with the cares of this life, which (as our Sauiour ſayde) are thornes to choake the word, and to make it vnfruitfull for

Mat. 5.
Luke 4.
Iohn 8.

Mat. 5.13

Luk. 8.14

For *Moses* was vnfit to walke with God, til he had put off his shooes, and the blind man vnfit to come to Christ, till hee had throwne away his cloake: so we must thinke our selues vnfit to heare the word, and vnapt for euery heauenly exercise, till wee haue put off our shoes, that is, our worldly cogitations and affections, and till wee haue cast away our cloake, that is, all lets and impediments which might hinder vs from profiting in our profession. *Exod.* 3. *Mar.* 10.

When our mindes are quiet, wee are fit to deale with heauenly matters: therefore the Doctors conferred sitting in the Temple: and God delighteth to deale with vs when we are most priuate: he appeared to *Abraham* sitting in the doore of his Tent. The holy Ghost came downe vpon the Apostles, and filled all the house where they were sitting. The Eunuch sitting in his chariot, was called & conuerted by *Philip* preaching. *Gen.* 18. *Act.* 2. *Act.* 8.

Mary sat at Iesus feete, yet sat shee not sleeping, as many sit at the Preachers feete, but shee sat at Christ his feete, and heard his word: As *Paul* was brought vp at the feete of *Gamaliel*, and was perfectly instructed in the Law of the fathers. *Act.* 22.

Her humilitie is commended, in that shee sat at Iesus feete, to shew that the word is to be heard with all humilitie: her diligence and earnestnes appeareth, in that shee would not depart to helpe her sister, to signifie that the hearing of the word must bee preferred before all worldly businesse.

Her diligence and humilitie serueth to condemne our negligence and contempt of Christ and his word: we doe not sit at Christ his feete, nay, we rather set Christ at our feete, when wee are so negligent in hearing his word.

Wee are as slowe to come to the Church, as the Rauen was to come to the Arke, and as loath to spend any time in the seruice of God, as *Pharao* was loath to let the Israelites goe to serue the Lord. If a commoditie were to *Gen.* 8. *Exod.* 8. 32.

to bee ſeene, where-out ſome profit might ariſe, how carefull would wee be to procure it? what paynes would wee take to get it? *Abſolon* was not more deſirous of a kingdome then the rich men of our time are deſirous of golden gaine. But if it bee a matter of coſt or trouble, if they cannot heare the word preached without ſome hinderance to their worldly buſineſſe, and ſome extraordinary charge to their purſe, then like the Gadarenes, they are content to take their leaue of Chriſt and his word, and had rather looſe that heauenly pearle, then they would part from their worldly pelfe.

2. *Sa.* 15. *Luke* 8. *Mat.* 13. 40.

Thus in Chriſt we haue the patience of a good paſtour and in *Mary*, the patterne of a good hearer. Let Miniſters learne by his example, to take all occaſions to preach the word, to be inſtant in ſeaſon and out of ſeaſon: and let Chriſtians learne by her example, firſt to ſeeke the kingdome of God and his righteouſneſſe, and then to prouide for the things of this life.

2. *Tim.* 42 *Mat.* 6.

While *Mary* was carefull for the foode of the ſoule *Martha* was curious to prouide foode for the body, her greateſt care was to entertaine Chriſt, and to make him good cheere, to teſtifie her thankfull mind vnto him that had done ſo great things for them, hee had raiſed her brother *Lazarus* from death to life, therefore hee was worthy to be well entertained.

If *Elias* deſerued to bee well delt withall at the hand of his hoſteſſe, whoſe ſonne hee had reſtored to life: or *Eliſha* deſerued ſuch entertainment for her ſonnes reuiuing, then ſurely our Sauiour Chriſt is worthy to be welcome hither, where hee had rayſed *Lazarus* out of his graue, wherein hee had lyen by the ſpace of foure daies before.

1. *King.* 17 2. *King.* 4.

It was well done therefore of *Martha* to ſhewe her thankfull mind vnto Chriſt, but it was not well done at that time to ſhew her ſelfe thankfull in that manner: it was then time to heare the word, for at that time Chriſt preached

Iohn 11.

ched the word, it was no time for her to ſpend that time in other affaires, and to neglect the greateſt affaire, the means of her owne ſaluation.

It was not vnlawfull for *Martha* to labour, no more then it was vnlawfull for *Peter* to ſleepe: but when Chriſt was preaching, it was no time for her to be ſo buſie, in ſeruing, no more then it was time for *Peter* to ſleepe, when Chriſt willed him ſo earneſtly to watch and pray, When Chriſt preached out of *Simons* ſhippe to the people that ſtood vppon the ſhore, it was no time for *Peter* to play the fiſherman. But when Chriſt had left ſpeaking and commaunded him to launch into the deepe, then it was time for *Peter* to let downe the net. *Mat. 25* *Luke 5.*

There is a time wherein we ought to labour in our vocation, and a time wherein we ought to heare the word, & as we may not vtterly neglect our lawful callings to follow ſermons, ſo muſt we not beſtow the ſabboth, which is conſecreted to the ſeruice of God, in following the workes of our vocation. All things haue their appointed time (ſayth the wiſe man) *Ec.* 3. and euery thing is ſeemely in his conuenient ſeaſon, but when thinges are done prepoſterouſly and out of order, there followeth confuſion.

Although *Martha* did not heare Chriſt, yet did ſhee labour for Chriſt: many in our dayes will neyther labour for Chriſt, nor heare of Chriſt: but as the Iſraelites were wearie of their iourney in the wildernelſe, and loathed that heauenly *Manna*, ſo theſe men are wearie of euery godlie exerciſe, and are ſoone cloyed with the word of God. *Num. 21.*

The fiue fooliſh Virgins waſted their oyle to no purpoſe, and while they went to buy, were excluded the mariage: and theſe fooliſh men ſpend this time of grace vainly and wantonly, as though after this life there were no time of Iuſtice and vengeance to bee feared. The day ſerueth for their pride or profite, the night is ſpent in ſport and pleaſure, and no time is left to heare the Word. When wee are praying, they are playing: When *mat. 25.*

we

we are preaching, they are eating and drinking, like the olde world, that eate and dranke, that married wiues, and gaue in marriage while *Noah* was preparing the Arke for the sauing of his housholde. And as *Baals* Priestes wounded themselues, to serue their idols, so these men take dangerous courses, and strangely trouble themselues to serue the deuill.

Gen.6. *Heb.11.* *1.King.18*

Nowe *Martha* findeth her selfe agrieued, and beginnes to enuie her sisters exercise, as *Iosephs* brethren enuied him for his dreames: & the sonnes of *Ishai*, that disdained their brother *Dauid*, for his forwardnes in the combate with *Goliah*.

Gen.37. *1.Sam.17.*

These two sisters, that in other thinges agreed so well together, in this doe differ so much, that Christ must haue the hearing of the matter, and decide the controuersie: *Martha* playeth the plaintife, and accuseth her sister. *Mary* the defendant answereth by her aduocate, and Christ himselfe that tooke vppon him the office of an aduocate, is become the Iudge, and giueth sentence on *Maries* side: *Martha* complaineth of her sisters slothfulnesse, and seemeth after a sort to blame our Sauiour for winking at it, requiring him to see the matter redressed speedily. But Christ reproueth *Marthaes* curiositie, and then excuseth, yea, and commendeth *Maries* care.

In *Martha* it appeareth howe willing wee are to please our selues in our owne conceits, & how ready to conceiue amisse of others doings, yea, sometimes to preferre our owne defects before the perfections of other men. If *Dauid* chasten his soule with fasting, it shall be turned to his reproof, If he put on sackcloth, to testifie his cõtritiõ, they iest at him, and the drunkards make songs of him. If *Iohn Baptist* be temperate in his apparell and diet, they will say, hee hath a deuill. If *Paul* answere discreetly for himselfe hee shall bee charged to be mad with ouermuch learning, yea, if our Sauiour Christ himselfe frequent the company

Psal.69. *Luk.7.33* *Acts 26.* *Luk.7.34*

pany of sinners, to reclaime them from sinne, they will not sticke to call him a friend & companion of Publicans and sinners. Amongs vs, if there bee any that bee more forward in religion then the rest and more diligent to heare the word, as *Mary* was, there shall not want some or other to censure them at their pleasure, yea, to finde fault, and condemne them for so doing: yet are not the godly to bee discouraged herewith, or to desist from their godly exercises: for as the Lorde answered for *Mary*: when shee held her peace, so the Lorde will defende their cause and take their parte against their aduersaries. The Lord cannot abide to heare his seruantes ill spoken of, but is alwayes ready to maintaine their right, and to aunswere for them. Hee will not suffer *Laban* to speake an ill word to his seruant *Iacob*: And if *Aaron* and *Miriam* murmure against *Moses*, the Lord will punish it with leprosie. What a comfortable thing is this to the godly, that the King of kings will take their partes, and will not suffer them to sustaine any wrong? He is a most sure and trustie friend, that will not abide his friendes to bee back-bited or ill spoken of, but eyther hee will answere in their defence, or he will find some meanes to stoppe their mouthes, and restrayne the slaunderous tongues of their ennemies, as sometime hee stopt *Balaams* passage, when hee went to curse, Gods people, and caused the dumbe beast to speake, and reproue the madnesse of the Prophet, rather then he woulde haue his people to be cursed.

Gen. 3. 24
Num. 12.
Num. 22.
2. *Pet.* 1. 5

The repetition of *Marthaes* name, argueth the vehemencie and earnestnes of this admonition. The Lord is faine to bee very earnest and importunate with vs, before hee can reclaime vs. So when God spake vnto *Abraham* hee called him twise by name: Christ called *Peter* thrice by name, *Iohn* 21. to cause him to make his three-fold confession, to make amends for his three-fold deniall. And when the Lord spake vnto *Samuell*, hee called him 4. seuerall times by name before hee answered: for such is the great

Gen. 22.
1. *Sam.* 3.

great mercy of God, that hee is content to admonish vs often of our dutie, and such is the dulnesse and peruersnes of our crooked nature, that wee cannot bee gained by the first admonition: but the Lord must call vs often and earnestly, before we will hearken vnto him.

There are two things in the speech of Christ to be obserued. The first is, his modest reprehension of *Marthaes* immoderate care: the other is, his friendly defence of *Maries* choyce. Though *Martha* was very carefull to entertaine Christ in the best manner, yet if hee perceiue any thing in her worthy reprehension, hee will not sticke to tell her of it: hee will not sooth her in her saying, nor smooth her in her owne conceit, for all the trouble and cost that shee bestowes vpon him. If wee be often inuited to some mans table, and kindly entertained, it would bee vnkindly taken if wee should find fault with any disorder: but for as much as all Christ his actions are the instructions of Christians, therefore euery Christian, but especially Preachers, whome it more specially concerneth, must learne by this example howe to behaue themselues when they are inuited to great feastes, namely speake their conscience freely when they see a fault. The best requitall that wee can make for our good cheare, is to giue good counsell and wholesome admonitions to them that inuite vs. When Christ dined with the Pharisie, *Luke* 11. and was misliked for not washing before dinner, hee tooke occasion to reproue their hypocrisie, their outward shew of holines, which was the sinne of the Pharises, and at another time hee noteth them for pressing to the chiefe places at banquets, and sheweth what modestie is to be obserued in sitting downe to meate, and what ghests should be bidden to our table. So should preachers behaue themselues towards those that inuite them to great feastes, when they see perhaps some fault or disorder, either in the maister of the house, or in some other of the ghests, to say vnto them thus, or otherwise as the case requireth

Luke 14.

I will warne you of one thing that will doe you good, that you would leaue your vsurie and extortion, your couetousnesse and oppression, that you would leaue your swearing and blaspheming the name of God, that you would forbeare to prophane the Lords Sabboth, that you would leaue your pride and excesse in your diet and apparell, that you would forbeare to speak ill of any behind their backs, or to beare any malice or hatred to any of your neighbours.

These are the faults which are easie to be espied almost in euery place, and these are the faultes which the faithfull minister of Christ Iesus should not leaue vnreprooued, whersoeuer he commeth. But as *Elias* told *Ahab* of his idolatrie, though he were his king, and *Iohn Baptist* tolde *Herod* of his adulterie, though he did many thinges for him, and heard him gladly: so should the preachers reproue the people for their notorious offence, notwithstanding some fauours and curtesies receiued from them. If Christ had cause to finde fault with *Martha* for her too much diligence in his entertainement, it seemeth he was not curious in his diet, but would haue beene content with simple cates, hee was no delicate or daintie ghest, he did not affect or delight in sumptuous banquets, or costly fare, he rather requireth a religious heart, a constant faith, a willing mind to heare the word, with an earnest care to liue thereafter. These are the thinges wherein the Lorde delighteth: these are the iuncates which hee desireth, and which he preferreth before all earthly cheare.

1. Kin. 18. Mat. 14. Mar. 6. 20.

Thus is *Martha* reprehended for her curiositie: now let vs see how *Mary* is excused and commended for her godly care. One thing is necessary (sayth *Christ*) and what is that one thing? Euen to heare the word preached, which is the power of God to saluation, to euery one that beleeueth. A man may better want all thinges then that one needefull thing, and yet wee desire all other thinges, and neglect that one thing, which is so needfull.

This

This one thing hath *Mary* choſen, and therefore hath choſen the better part. *Marthaes* part is good, becauſe it prouideth for this preſent life: but *Maries* part is better, becauſe it leadeth to eternall life. It is good to be occupied about our calling, to get our liuing: but it is better to be occupied in hearing the word, which is able to ſaue our ſoules. As the head and the foote are both needefull in the body, ſo *Mary* and *Martha* are both needefull in a Common-wealth: man hath two vocations, the one earthly by his labour: the other heauenly, by his prayer. There is the actiue life, which conſiſteth in practiſing the affaires of this life, wherein man ſheweth himſelfe to bee like himſelfe: and there is the contemplatiue life, which conſiſteth in the meditation of diuine and heauenly things, wherein man ſheweth himſelfe to bee like the Angels: for they which labour in their temporall vocations, doe liue like men, but they which labour in ſpirituall matters, liue like Angels. When they heare the word. God ſpeaketh vnto them: when they pray, they ſpeake vnto God: ſo that there is a continuall conference betweene God and them, becauſe they are continually exerciſed in hearing and praying.

Chriſt loued *Martha* for her hoſpitalitie, as *Iſaac* loued *Eſau* for his veniſon. So did hee loue *Mary* for diligence in hearing his worde, as *Rebecca* loued *Iacob*, for harkening to her voyce. A Nurſe which hath her breaſt full of milke, doth loue the child that ſucks it from her. & Chriſt which hath his breaſt full of heauenly milke, is glad when hee hath children to ſucke the ſame, let vs therefore (as the Apoſtle willeth vs. 1. *Pet* 2. 12.) laying aſide all maliciouſnes, and all guile, and diſſimulation, and enuie, and all euill ſpeaking, as newe borne babes, deſire the ſincere milke of the worde, that wee may growe thereby to be perfect men in Chriſt Ieſus: let vs breathe after the fountaine of the liuing water, which ſpringeth vpp vnto eternall life: and as the faintie Hart deſireth the water brooke

Gen. 25. 28

Pſal 42. 1

to

to quench his thirſt: and for as much as many thinges are ſo troubleſome, and one thing is ſo needefull, let vs ſeeke that one needfull thing, the end of all things, euen to feare God and keepe his commandements, which we learne by hearing the word of God, wherby faith (without the which it is impoſſible to pleaſe God) is begotten and nouriſhed in the hearts of men. *Ec.12.13 Heb.1.6. Rom.10.17.*

This is that good part which *Marie* hath choſon, by ſo much better then her ſiſters choyce, becauſe it concerneth a better life, and hath the fruition of this preſent life, *Marie* hath a double portion: ſhee heard the word, and eate of the meate which her ſiſter dreſſed, for godlineſſe hath the promiſe of this life, & of the life to come. As for all other things, whether they bee honors, promotions, pleaſures, and what not? they ſerue onely for the maintenance of this preſent life, which is ſo ſhort and ſubiect to mutability, but the word of GOD is the foode of the ſoule, the bread of life, that immortall ſeed which bringeth forth fruite vnto eternall life. Let the worde of God therefore be precious vnto vs, becauſe it was ſo permanent: for heauen and earth muſt paſſe, but the worde of God endureth for euer. If we make choyce of any thing beſide, it muſt bee taken from vs, or wee ſhall bee taken from it: but if wee make choyce of this one thing, it ſhal neuer be taken from vs, neyther in this world nor in the world to come. The Lord graunt that wee be not onely hearers, but doers of the word, that it may be truely ſayd of vs as Chriſt ſaid of his diſciples, that heard his preaching, Behold my brother, my ſiſter, and mother: or as hee anſwered the woman that commended his carnall kindred. *Bleſſed are they that heare the word of God and keepe the ſame.* *1.Tim.4.8 1.Pet.1.13. Luke 21.33. 1.Pet.1.25. Iam.1.22 ma.12.50 Luke 11.*

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THE FIRST SERMON OF *Noahs* drunkenneſſe.

Gen. 9. 20. 21.

Noah *alſo began to be a husbandman, and planted a vineyard. And he dranke of the wine and was drunken, and was vncouered in the middeſt of his tent.*

Irſt, wee are to ſpeake of *Noah*, then of *Cham* his wicked ſonne, & after of *Shem* and *Iapheth* his good ſonnes: In *Noah* firſt of that which hee did well, and then of his ſinne, In *Cham*: firſt of his ſinne, and then of his curſe. In his brethren, firſt of their reuerence, and then of their bleſſing.

Nowe wee will ſpeake of the Father, and after of his children. *Then* (ſayth Moſes) *that Noah began to bee an husbandman.*

This is the firſt name which is giuen to *Noah* after the floud, he is called a husbandman, and the firſt work which is mentioned, was the planting of a vineyard: one would thinke when all men were drowned with the floud, and none left aliue to poſſeſſe the earth but *Noah* and his ſons, that hee ſhould haue found himſelfe ſomething elſe to doe

then to plant vineyards: and that the holy Ghost should haue intituled him king of the world, and not a husbandman of the earth, seeing there bee no such men as *Noah* was, which hath more in his hand, then any King hath in the worlde, or shall haue to the worlds end: but thereby the holy Ghost would shewe, that God doth not respect Kings for their titles, nor men for their riches, as we doe, and therefore he nameth *Noah* after the worke which hee did, not after the possessions which he had, an husbandman.

It seemeth that there was great diuersitie betweene this age and ours: for if we should see now a King goe to plough, a nobleman to driue the teame, a gentleman keep sheepe, he would be scorned for his labour, more then *Noah* was for his drunkennesse: yet when wee read how this Monarch of the world thought no scorne to play the husbandman, wee consider not his princely, calling nor his ancient yeares, nor his large possessions to commend his industrie, or modestie, or lowely mind therein. Which may teach vs humilitie, though wee learne to disdaine husbandry. Of whom will we learne to be humble, if kings giue example, and the sonne of God humbleth himselfe from heauen to earth, and yet wee contemne the example of the Kinges of the earth, and the example of the King of heauen.

The time was when *Adam* digged and delued, and *Dauid* kept sheepe, and all the house of *Iacob* were called men occupied about cattell: but as they for this were abhominable to the *Egyptians* (as *Moses* sayth in the same verse) so they which doe like them, are abhorred of their brethren: and they which liue by them, scorne them for their works, which would be chastened themselues, because they worke not.

There was no art nor science which was so much set by in former times, and is nowe profitable to the Common-wealth, bringing lesse profite vnto her selfe that may

so

so iustly complaine of her fall without cause, and her despite from them that liue by her, as this painefull science of husbandry: that it is maruell that any man will take the paine for the rest, to bee contemned for his labour, and bee a scorne for the rest, which might hunger and starue, if hee did not labour for them more then they doe for themselues. No maruaile then though manie in the poore countries murmure and complaine, that other cannot liue by them, and they cannot liue themselues: but it is maruell if their complaints doe not grow in time to rebellion, and pull others as low as themselues: for why should the greatest paine yeeld the lesse profite? yet this is their case, for if you marke, you shall see, that the husbandman doth bate the price of his fruites so soone as the dearth is past, though hee raiseth it a little while that dearth lasteth: but they which raise the price of their wares with him, seldome fall againe, but make men pay as deare when the dearth is past, as if it were a dearth still. Thus a plentifull yeare doth dammage him, and a hard yeare doth vantage them. So this painefull man is faine to liue poorely, fare meanely, goe barely, house homely, rise early, labour daily, sell cheape, and buy deare, that I may truely say, that no man deserueth his liuing better, no man fulfilleth the law neerer: that is, Thou shalt get thy liuing in the sweate of thy browes, then this poore sonne of *Adam*, which picks his crums out of the earth. Therefore he should not be mocked for his labour which hath vexation inough though all men speake well of him: and in my opinion, if any deserue to bee loued for his innocencie, or for his truth, or his paine, or the good which he brings to the Common-wealth, this Realme is not so much beholding to any sort of men, (but those that feede the soule) as those that feede the bodie, that is, those that labour the earth: yet you see how they liue like drudges, as though they were your seruantes to prouide foode for you, and after to bring it to your doores: as the beastes

serue them, so they serue you, as though you were another kinde of men. I cannot thinke vppon their miserie but my thoughts tell mee, that it is a great part of our vnthankefulnesse, that wee neuer consider what an easie life and liuing God hath giuen vnto vs, in respect of them.

If the Apostles rule were kept, they which doe not worke, should not eate: but now they which doe not worke eate most, and the husbandmen which worke, eate not, but are like Bees, which prouide food for other and pinch themselues. Let vs consider this, for they had not one law and we another: but the same curse which was denonnced vppon *Adam*, was denounced vppon all his children. That euery man shoulde get his liuing in the sweate of his browes. Although I know there bee diuers workes, and diuers gifts, and diuers callings to worke in: yet alwayes prouided, they which doe not labour should not eate, for in the sweat of thy browes, that is, in labour & trauel: thou King, and thou Iudge, and thou Prelate, and thou Landlord, and thou Gentleman, shalt get thy liuing, as *Adam* thy father did, or els thou doest auoid the curse, and a greater curse shall follow, that is, they which will not sweate on earth, shall sweat in hell.

Adam had foode as well as thou, and so had *Noah*, and more then thou, vnlesse thou hadst all, for they had all, and yet they might not be idle: because their hands were not giuen them for nothing: some worke with their pen, some with their tongues, some with their fingers: as nature hath made nothing idle, but that hee which is a Magistrate, should doe the worke of a Magistrate: he which is a Iudge, should doe the worke of a Iudge: he which is a Captaine, should doe the worke of a Captaine: he which is a minister, should doe the worke of a minister: as when *Noah* was called a husbandman, hee did the worke of an husbandman. This contempt of the countrey doth threaten danger to the land, as much as any thing else in our

dayes

dayes, vnlesse their burthen bee eased, and their estimation qualified in some parte to their paynes. Thinking that you haue not heard of this theame before, seeing the wordes of my text did lye for it, thus much I haue spoken to put you in mind how easily you liue in respect of them, and to rectifie our minds towards our poore brethren, which in deede seeme too base in our eyes, and are scorned for their labours, as much as we should be for our idlenesse.

Then (sayth *Moses*) Noah *began to bee an husbandman.* In that it is here said that *Noah* began, it doth not disproue that hee gaue not himselfe to husbandrie before, but it importeth, that *Noah* began to set vp husbandry againe after the floud before any other, so this good man recomforted with the experience of Gods fauour (which had exempted him and his seede out of the worlde) and reioycing to see the face of the earth againe after the waters were gone, though an old man, and weaker then hee was, yet hee returned to his labour a fresh, and scorned not to till and plant for all his possessions, as though hee were an husbandman: such a lowlinesse is alwayes ioyned with the feare of God, and they that are humbled with religion, doe not thinke themselues too good to doe any good thing.

Here note by the way, that none of *Noahs* sonnes are said to begin this worke, but *Noah* himselfe: the olde man, the hoary head and carefull father begins to teach the rest, and shewes his sonnes the way how they shoulde prouide for their sonnes, and howe all the worlde after shoulde labour and trauell, till they returne to dust, so the olde man whome age dispenseth withall to take his ease, is more willing to prouide for the wants of his children, then they are which are bound to labour for themselues and their parents too, as the Storke doth feede the dam when shee is olde, because the dam fedde her when shee was young. What a shame is

this is to *Shem* and *Iapheth*, that is, to vs which are young and strong, that the Father should bee called a labourer, when the sonnes stand by? Nowe the ground was barren because of the floud, and could not bring foorth fruite of it selfe, because of the curse: therefore it pitied *Noah* to see the desolate and barrennesse, and slime vpon the face of the earth, which hee had seene so glorious and sweete, & fertile, with all manner of hearbes and fruites and flowers before. Therefore he setteth himselfe to manure it, which waited for nothing now, but a painefull labourer to till and dresse it, that it might bring forth delights and profits for sinfull man, as it did before.

By this wee may learne to vse all meanes for the obtayning of Gods blessings, and not to loose any thing which wee might haue or saue for want of paines: for that is sinne, as *Salomon* noteth in the 24. of the Prouerbes, when hee reproueth the slouthfull husband-man, because his fielde brought foorth nettles and thistles, in steade of grapes, not because the ground woulde not beare grapes, but because the slouthfull man would not set them. Shall God commaunde the earth and all his creatures to increase for vs, and shall not wee further their increase for our selues? As wee increase and multiply our selues, so wee are bound to ioyne hand and helpe, that all creatures may increase and multiply too, or else the fathers shoulde eate the childrens portion, and in time there woulde bee nothing left for them that come after: this regarde *Noah* seemeth to leaue vnto his posteritie, and therefore hee gaue himselfe vnto husbandry, which is commended in him vnto this day, and shall bee recorded of him so long as this booke is read: whereby wee are warned, that hee which liueth onely to himselfe, is not to bee remembred of them which liue after: But as *Dauid* cared howe the realme shoulde bee gouerned after his death, as well as hee did during his life: so though we die and depart this world, yet wee should leaue that example

ple, or those bookes, or those works, behind vs, which may profit the Church and Common wealth when we are dead and buried, as much as we did when we liued among them: Euen as *Noah* planted a vineyarde, not for himselfe, but for the ages to come after.

Some doe thinke that *Noah* planted the first vineyard and drunke the first wine, and that there was no vse of grapes before: which opinion they are led vnto, that they might excuse *Noah* and mittigate his fault, if hee did sup too deepe of that cup, the strength and operation where of was not knowne vnto him, nor vnto any man before. But it is not like, that the excellent liquor and wholesome iuyce of the Grape did lie hid from the worlde so many hundred yeares, and no doubt but there were vines from the beginning, created with other trees: for how coulde *Noah* plant a vineyard, vnlesse he had slips of other vines or grapes that grew before, seeing hee did not ereate fruits but plant fruits as we doe? For this is principally to bee noted, that so soone as hee had oportunitie to doe good, hee omitted no time, but presently after the floude was gone, and that the earth began to dry, hee plyed it with seedes, and wrought it till hee saw the fruites of his labour. By this wee learne, to omit no occasion to doe good, but whensoeuer wee may doe good, to count it sinne if we doe it not.

But if wee be so exercised, then all our works shall prosper like the vineyard of *Noah*, because the fruit of the vine doth cheare the countenance and glad the heart of man. Therefore some haue gathered vpon the planting of this vineyard, a signification of gladnesse and thankfulnesse in *Noah* for his late deliuerance, as the Iewes by their solemne feastes did celebrate the memoriall of some great benefite, but I rather iudge, that God would haue vs see in this example, what men did in those dayes, and how wee are degenerate from our parents, that wee may prepare against the fire, as *Noah prepared against the water.*

This

This is worthie to bee noted too, GOD did not so regard his husbandrie, but that he had an eye to his drunkennesse, and speakes of his fault as well as his vertue, whereby wee are warned, that though God blesse vs now while wee remember him, yet he will chasten vs so soone as wee forget him: though wee bee in a good name nowe, infamie will rise in an houre: though wee be rich at this present, pouertie may come presently, though wee be whole while wee bee here, yet wee may fall sicke before night, euen as *Noah* is praysed in one verse, and dispraysed in another: euen now God commends him for his lowelinesse, and nowe discommends him for his drunkennesse: as though he had forgot all his righteousnes, so soone as he had sinned, and would call in his praise againe.

This was to shew, that *Noah* was not saued from the flood because he deserued to bee saued, but because God had fauour vnto him: for hee which was not drowned with water, was after drowned with wine, As the Pharises when they had done well, were proud of it, and lost their reward: so when *Noah* had done a good worke, hee spotted it with sin, and was dispraysed where hee was praysed, as though God had repented him that he commended him. Hee planted well, but hee drunke not well: therefore that which was good, did him no hurt: then seeing he was trapped with a good worke, whatsoeuer we doe, we may remember how easie it is to sin, if we misse in the matter, or in the manner, or time, or place, or the measure, as *Noah* did. Hee which planteth the vineyard, is worthy to taste of the grape: but if thou haue found hony (sayth *Salomon*) eate not too much, least thou surfet. So if thou hast found wine, drinke not too much, least thou surfet. A little wine is better then a great deale, and if thou wilt follow the Apostles counsell, thou must drinke it but for thy stomacks sake, lest that happen to thee, which thou shalt heare of this noble patriarch.

Though

Though hee were neuer so righteous before God, and men, though he escaped the destruction, which lighted vpon all the worlde, though he had all the foules of the ayre and beasts of the land at his commaund, though hee passed the pilgrimage of man nine hundred yeares, yet *Noah* was but a man: so ancient, so righteous, so mightie, so happie, *Noah* shewed himselfe but a man, for drinking the wine which himselfe had planted, hee was drunken. This was *Noahs* fault, he was drunken with his owne wine, as *Lot* was defiled with his owne daughters. If *Cham* his sonne had taken too much, and stript himselfe as his father did, the holy Ghost would scarce haue spoken of it, because hee was a man of note, but when the father forgat himselfe, and gaue this offence, marke the maner of the holy Ghost, as though hee would shew you a wonder: hee displayeth *Noahs* drunkennesse, as *Cham* displayed his nakednesse: as if hee would say, Come and see the strength of man. Hee which was counted so righteous, hee which beleeued the threatning like *Lot* when the rest mocked, he to whom all the foules of the ayre and the beasts of the earth flocked in couples as they came to *Adam*, he which was reserued to declare the iudgements of God, and to begin the world againe: *Noah* the example of sobrietie, the example of moderation, is ouercome with drinke, as if he had neuer beene the man. How easie, how quickly the iust, the wise, the prudent, hath lost his sense, his memorie, his reason, as though he had neuer bin the man!

And how hard is it to auoid sinne, when occasion is at hand, and pleasant opportunitie tempteth to sinne? it is easier for the bird to goe by the net, then to breake the net: so it is easier for a man to auoyde temptations, then to ouercome temptations: therefore GOD forbad *Balaam*, not onely to curse the people as *Balak* would haue him, but hee forbad him to goe with *Balaks* seruants, knowing that if hee went with them, and saw the pompe

pompe of the Court, and heard the King himselfe speake vnto him, and felt the tickling reward, it would straine his conscience, and make him doubt whether he should curse or blesse.

Peter but warming himselfe at *Cayphas* fire, was ouercome by a silly Damsell to doe that which hee neuer thought, euen to forsweare his Lord God: therefore *Daniel* would not eate of the kings meate, least he should bee tempted to the kings will, shewing vs that there is no way to escape sinne, but to auoid occasion. Therefore *Dauid* prayeth, *Turne away mine eyes from vanitie*: as though his eyes would draw his heart, as the bait tilleth on the hooke *Noah* thought to drinke, hee thought not to bee drunke: but as he which commeth to the field to sound the trumpet, is slaine as soone as he which commeth to fight: so the same wine distempereth *Noah*, which hath distempered so many since. Where he thought to take his reward, and taste the fruite of his owne hands. God set an euerlasting blot vpon him, which sticks fast till this day, like a barre in his armes, so long as the name of *Noah* is spoken of, that wee cannot reade of his vertue, but wee must read of his sinne: whereby euery man is warned to receiue the gifts of God reuerently, to vse them soberly, and to sanctifie himselfe, before hee reach forth his hand vnto them that they may comfort and profit vs, with that secret blessing which God hath hid in them: or else euery thing, the best gifts of God may hurt vs, as the pleasant wine stained and confounded the great Patriarch, when hee delighted too much in it, which hee might haue drunke as Christ did at his last supper, and this disgrace had neuer beene written in his story: but GOD would haue a fearefull example like the pillar of salt, to stand before those beastes, whose onely strife is to make tryall, who can quaffe deepest and shewe all their valiantnesse in wine.

Because there is such warning before vs, nowe wee haue

haue the Drunkard in schooling, I will spend the time that is left, to shewe you the deformitie of this sinne. If any heare me which haue beene ouertaken with it, let them not maruell why hee cannot loue his enemies, which loueth such an enemie, as this, which leadeth till hee reeleth, duls him till hee bee a foole, and steales away his sense, his witte, his memorie, his health, his credite, his friends: and when shee hath stripped him as bare as *Noah*, then shee exposeth him like *Noah* to *Cham*, and all that see him doe mocke him: it is a wonder almost, that any man would be drunke, that hath seene a drunkard before, swelling and puffing, and foming, and spuing, and groueling like a beast for who would bee like a beast for all the world? Looke vpon the drunkard when his eyes stare, his mouth driuels, his tongue faulters, his face flames, his hands tremble, his feete reele: how vgly, how monstrous, how lothsome doth he seeme to thee? So lothsome dost thou seeme to others when thou art in like taking.

And how lothsome then dost thou seeme to God? Therefore the first Lawe that *Adam* receiued of God, was abstinence, which if he had kept, hee had kept all vertues beside, but intemperance lost all. In abstinence the law came to *Moses*, and he fasted when he receiued it, to shewe that they which receiue the worde of God, receiue it soberly. A temperate man seldome sinneth, because the flesh which doth tempt is mortified, least it should tempt but when the handmaid is aboue the mistresse, and a man hath lost the image of GOD, and scarce retaineth the image of man, all his thoughts and speeches, and actions, must needes bee sinne, and nothing but sinne, because the band of vertue, sobrietie, is broken. Which kept all together: when didst thou want discretion to consider? when didst thou want patience to forgiue? When didst thou want continencie to refraine? When didst thou want heart to pray, but when sobrietie was fled away, and intemperancie filled her roome? If shame let to sinne, it casteth

casteth out shame: if feare let to sinne, it casteth out feare: if loue let to sinne, it expulseth loue, if knowledge let to sinne, it expulseth knowledge, like a couetous Landlord, which would haue all to himselfe and dwell alone.

There is no sinne, but hath some shew of vertue, onely the sinne of drunkennesse is like nothing but sinne: there is no sinne but although it hurt the soule, it beautifieth the bodie, or promiseth profit, or pleasure, or glorie, or something to his seruants: onely drunkennesse is so impudent, that it descryeth it selfe: so vnthankefull that it maketh no recompence: so noysome that it consumeth the bodie, which maketh sinners spare, least they should appeare to bee sinners. Euery sinne defileth a man, but drunkennesse maketh him like a beast: euery sinne defaceth a man, but drunkennesse taketh awaie the image of man: euery sinne robbeth a man of some vertue, but drunkennesse stealeth away all vertues at once: euery sinne deserueth punishment, but drunkennesse vpbraids a man, while the wine is in the stomacke: and though hee would dissemble his drunkennesse, yet he is not able to set a countenance of it, but the childe descrieth him, the foole knowes that he is drunke, because his face betrayeth him, like the leprosie which brast out of the forehead: so worthily hath hee lost his opinion of sobrietie, which hath lost it selfe. His sonne thinkes himselfe more maister nowe then his father? his seruant makes him a foole: his children leade him like a childe: his wife vseth him like a seruant, and although his drunkennesse leaueth him when hee hath slept, yet no man seekes to him for counsell after, no man regards his word, no man reckons of his iudgement, no man is perswaded by his counsell, no man accounts of his learning, no man hath any glory to accompany with him, but so soone as drunkennesse hath made him like a beast, euery man abhorreth him like a beast, as they did *Nabuchadnezzar*: the spirit flyeth from him least it should griene it, his

friendes

friendes goe away least hee should shame them, and no vertues dare come neere, least he should defile them.

How many things flie out when wine goes in? howe is it then that hee which loueth himselfe, can bee so cruell to himselfe, that hee should loue his life, and shorten his life? that he should loue his health, and destroy his health? that he should loue his strength, and weaken his strength? that he should loue his wealth, and consume his wealth? that he should loue his credit, and cracke his credit? that he should loue his vnderstanding, and ouerturne his vnderstanding? that he should loue his beautie, and deforme his beautie? The Poets neede faining no more, that men are transformed into beastes, for if they were liuing nowe, they should see men like beastes: some like Lyons, some like Wolues, some like Foxes, some like Beares, some like Swine: who is the beast, when the beastes satisfie nature, and man satisfieth appetite? when the beasts keepe measure and man exceedes measure? when the beasts are found labouring, and man found surfeiting, who is the beast? I haue read of a bird which hath the face of a man, but is so cruell of nature, that sometime for hunger shee will set vpon a man and slay him: after when shee comes for thirst vnto the water to drinke, seeing the face in the Water like the face of him whom shee deuoured, for griefe that shee had killed one like her selfe, takes such sorrow, that she neuer eateth nor drinketh after, but beates, and frets, & pines her selfe to death. What wilt thou do then which hast not slaine one like thy selfe, but thy selfe, thy very selfe with a cup of wine, & murderest so many vertues and graces in one houre?

As *Esau* sold his land and liuing for a messe of pottage, so the drunkard selleth his sense: and wit, and memorie, and credit for a cuppe of wine. Thou hast not murthered thy brother like *Caine*, but thou hast murthered thy selfe like *Iudas*: as the *Rechabites* abstaining from wine, as *Ionadab* bad them, obtained the blessing which God had appoynted

appoynted to the Israelites: so let vs take heede, least they which we account Idolaters, whilest they fast and watch, obtaine the blessing which God hath appointed for vs (get away the blessings) while we sit downe to eate, and rise to play. Therefore, as Christ sayd, remember *Lots* wife, so I say, remember *Lot*, one houre of drunkennesse did him more hurt, then all his enemies in *Sodom*: remember *Noah* one houre of drunkennesse discouered that which was hid sixe hundred yeares. Ten times more might be said against this vice: but if I haue sayd enough to make you abhor it, I haue had as much as I would.

Some goe about to excuse *Noah* because hee was an old man, and therefore might soone bee taken cup-shot: some because the Wines were hotter in those countries then they are with vs, some because of his chaunge of drinkes, which hadde not wonted himselfe to Wine before; some because as most men delight in that, which by great labour they haue brought to passe of themselues.

So no maruell though *Noah* had a longing to his owne grapes, following herein the example of a curious cooke which doth sup and sup his broth, to taste whether it bee well seasoned, that he may mend it if hee can, or mend the next; but as the Flie by often dallying with the candle, at last scorcheth her wings, with the flame, so taking, he was taken, and at last was drunke: yet this is imputed to him for his fault, that he was drunke, as the punishment which followes doth witnesse. Such is the prouidence of God, that his mercie might be glorified in all, hee hath concluded all vnder sin, and suffered the best to fall, that no man might trust in his owne strength, and that wee seeing their repentance may learne to rise againe, how grieuous soeuer our sinnes bee, If wee haue beene Idolaters, if adulterers, if persecutors, if murmurers, if murtherers, if blasphemers, if drunkards: *Aaron*, and *Moses*, and *Lot*, and *Abraham*, and *Dauid*, and *Salomon*, and *Peter*, and *Paul*, and

and *Noah*, haue bin the like, who raigne now in the kingdome of Christ with his Angels, and so may we, if we repent like them. These examples saith *Paule*, are not written for our imitation, but for our admonition.

Thus you haue seene *Noah* sober, and *Noah* drunken whereby we may see that a man may bee drunke with his owne wine, hee may surfet with his owne meates, hee may lust with his owne wife, he may offend with his owne gifts his owne honour may make him proude, his owne riches may make him couetous, his owne strength may make him venturous his owne wit may make him contentious: therefore as the childe pluckes out the sting before hee takes the hony: so let euery man, before hee receiues the gifts of God, sit downe and looke what baytes what snares, what temptations Sathan hath hid in them, and when hee hath taken out the sting then eate the hony and hee shall vse the blessings of Christ as Christ did himselfe.

FINIS.

A godly prayer to be ſayd
at all times.

BEcauſe I haue ſinned O Lord and done wickedly in thy ſight, & prouoked thee to anger by my abhominable wickednes, making my body which thou haſt ordayned as a veſſell for thine honour, an inſtrument of moſt deteſtable filthineſſe, O Lord be mercifull vnto me, and pardon me this great wickedneſſe: looke not vpon mee, good Fa. with the eies of iuſtice, neither doe thou draw againſt me the ſword of iudgement, for then how ſhall I that am but duſt, ſtand in thy preſence, when thy wrathful indignation cometh forth as a whirle-winde, & thy heauy diſpleaſure as a mighty tempeſt, ſeeing the earth trembleth, the depths are diſcouered, & the very heauens are ſhaken whē thou art angry? Excerciſe not therefore thy fury againſt mee, that am but chaffe before the winde, and as ſtubble againſt a flaming fire: though I haue ſinned grieuouſly in thy ſight, preferring my wicked deſire before thy holy commaundements: eſteeming the pleaſure of a moment before eternall and euerlaſting ioyes: nay, which is worſe making more account of vileneſſe and vanity. And extreame folly and madneſſe, then of the glory and maieſty of the moſt excellent, wonderfull, and bleſſed God, nothing dreading his diſpleaſure, whoſe wrath maketh the deuills to quake, and burneth vnquenchable vnto the bottomleſſe pit of hell? whoſe might is ſo great, that by the breath of his noſtrils, hee can in the twinckling of an eye deſtroy a thouſand worlds: yet am I boulde, proſtrating my ſelfe before the throne of thy Maieſtie, heartily to beſeech, and humbly to intreate thee, that thou wilt not deale with me according to my merits, for I haue deſerued that thou ſhouldeſt raine downe fire and brimſtone

from out of heauen vpon mee to deuoure mee, or to open the earth vnder mee, to ſwallow mee vp quicke into hell: but thou art gratious and full of compaſſion, and rich in mercies, therefore doe men put their truſt vnder the ſhadow of thy wings. I haue none in heauen to flie vnto but thee, nor in earth of whome I may receiue any comfort but at thy fauourable hands, which are ſtretched out day and night, to receiue all that by earneſt repentance turne to thee, beeing ready to eaſe all thoſe that bee laden with the burthen of their ſinne, and to refreſh their diſtreſſed conſciences. In the multitude of thy mercies I approch vnto thee, O Lord deſiring thee to looke downe from the heigth of thy ſanctuary, vppon mee poore and wretched ſinner, and to wipe away mine offences, and to blot out my miſdeedes: eſpecially this my vngratious, vncleane, and vngodly act, that it may not come vppe in remembrance with thee, nor bee imputed to mee for euer, for thy Sonnes ſake, O Lord, in whome thou art well pleaſed, in whome thou waſt fully ſatisfied vppon the Croſſe for my ſinnes: graunt mee free pardon and remiſſion of that I haue ſo fooliſhly by my exceeding frailtie, committed againſt thee in this ſhamefull deede. But O thou my vncleane and vnthankefull ſoule, my vngodly and rebellious heart, what did I ſinfull wretch and execrable caitife, ſo blindly and deſperatly attempt? How art thou become quite ſenceleſſe, that thou waſt ſo ready to anger thy moſt louing God, and to prouoke thy moſt mightie iudge, that thou mighteſt ſatisfy thy filthie fleſh, ſuborned both by thine and Gods moſt malicious aduerſarie, to greiue and vexe the ſpirit of the Lord, and to damne thy ſelfe for euer? Hath not God of his ſingular fauour, made the heauens of ould and placed the Sonne and Moone in them, two glorious lightes with innumerable ſtarres, a wonderfull workemanſhip for thy vſe and benefite? Hath he not lifted vp the clouds by his ſtrong arme, and heaped treaſures of raine, hayle, and ſnowe, to doe thee ſeruice?

Hath

Hath hee not in the midſt of the world, layd the foundations of the earth, that thou mighteſt haue a ſtable habitation, and mighteſt from thence behould euery way thou lookeſt, the walles of this beautifull place? Hath he not gathered the waters into one place, and made the drie lande appeare, & drawne forth by his power a pure ſubſtance of aire betweene heauen and earth, that fiſhes might multiply in the ſeas, foules in great aboundance flye in the open face of the firmament, tender plants, hearbs flowers, and trees in all variety, grow and fructifie vppon the ground: yea, creeping things cattell and beaſts increaſe in infinite number, in paſtures, fields, gardens, orchards, and groues and all theſe to doe thee pleaſure? Hath hee not further giuen thee ſprings and riuers, gold and ſiluer, pearles and iewels, euen plenty of ſtreames, ſtones and mettall, to furniſh thee with whatſoeuer for profit thou needeſt, or for pleaſure deſireſt? Hath hee not made thee Lord and ruler ouer all his creatures, euen ouer all the huge Elephants the Whale, the ſtrong Lion, and Vnicorne, and horſe of warre? ouer the ſauage Tigers, Beares, and Woolues? ouer the mighty Eagle, Griffin, Vultur, Oſtrich and Hauke Art thou not clad and defended, fed and enriched, cheared and renowned by theſe his creatures, and that all the parts of thy body, and ſenſes of the minde, might bee partakers of his goodneſſe, and with his ſweeteneſſe refreſhed comforted and delighted in great meaſure? yea aboue all this, hath he not breathed into thy body, an immortall ſoule, that thou mighteſt remayne with him in glory for euer? Did hee not at the firſt frame thee like vnto himſelfe that hee might therefore loue thee as his ſon? Did he not caſt into thy ſpirit the beames of his wiſedome, that thou through thy vnderſtanding mighteſt behold him and his glory, and ſtirred vp ſparkes of goodnes in thy heart, that thou mighteſt by thy affection imbrace him and his bounty and bee made perfectly bleſſed by his infinite happineſſe who when *Adam* thy vngratefull Father, by diſtruſting

him that hath faithfully promiſed, was throughly able to fulfill his will, and reſolutely determined exceedingly to aduance him, hauing giuen him this whole worlde in teſtimonie thereof, by diſcontenting his minde with the excellent eſtate hee was placed in of vnſpeakeable loue, vnleſſe he might be as good as God himſelf, proudly deſiring to make duſt the fellow of him, who was from euerlaſting, infinitly full of wiſedome, power, grace, & Maieſty, and had done all this at the perſwaſion of the moſt trayterous rebell of his right gracious King, and ſpitefull enemy of his moſt bountifull maiſter, euen then, when this moſt villanous conſpiring with Gods notorious aduerſary, had deſerued immortall hatred againſt him, and all that pertayned vnto him: yea, they are yet vnborne, but contayned in him, whoſe whole maſſe by this impious diſobedience, became by iuſt iudgement a temple of curſed eſtate for euer, and for euer: thou alſo thy ſelfe bringing forth fruit of contempt of his law, which is moſt holy, merciſull, and mightie: yet euen then I ſay, of vnſpeakeable pitty and compaſſion intended, nay promiſed, nay laboured to deliuer him and thee from that dreadfull vengeance which yee haue purchaſed by your wicked and vngracious demerits, and to reconcile you baſe abiects and vile caſt awayes, & yet ſtubbourne and ſpightfull hartes of the great God *Iehouah*, who when there was no meanes to be found in heauen, nor ſeas, nor in the earth, nor vnder the earth, but that he ſhould damne his onely begotten Sonne, the very brightneſſe of his glory, who neuer offended him, but was an eternall delight vnto his ſoule, and reioycing vnto his ſpirit, that thou mighteſt bee ſaued, a groſſe lumpe of ſlime and clay, ſtill vexing him by thy wickedneſſe? yet deliuered his ſonne into the full power of Sathan, to put him to a moſt ſhamefull death, by the hands of moſt deteſtable perſons, & did caſt him far away out of his fauour and threw him downe into the bottomles pit of his vnſupportable wrath and indignation, that thou mighteſt be placed

ced betweene his owne armes in the kingdome of heauen in all royaltie and glory, as his deare and entirely beloued ſonne. Why therefore waſt thou, O my vnholy and vnthankefull nature, ſo ready and prone, ſo violent and head long to commit things highly diſpleaſant in his ſight, who in a maner and as far as it was poſſible, ſlew himſelfe for thy ſafety when hee had no creature ſo diſobedient as thee? O thou my inward ſoule & ſpirit of my mind, awake & ſtand vp to defend thy ſelfe, for thou art beſieged with mightie enemies, the Prince of darkeneſſe, the rulers of the aire, the ſpiritual craftines and pollicies of hell! Why ariſeſt thou not thou ſluggard? Thy foes in great numbers are prepared with many ambuſhments, hauing a huge armie all maliciouſly bent, with venimous dartes to pearce & sorow thy heart: they are entred thy holds at all fiue gates of thy outward ſenſes, yea they haue broken downe thine inwarde doore, and haue left thee but one window towards heauen to eſcape by, euen by thy prayers, whereto the ſpirit of God wayteth thy ſpeedy comming: make haſte, O thou heauy with ſleepe, or thou art taken by thy cruell enemies, whoſe hands are of iron, and their teeth of ſteele, to grind thy verie bones to powder: hearken no longer to that ſtinking harlot: thy wicked apetite, which lying in thy boſome, deſireth nothing but thy vtter deſtruction, ſhee perſwadeth thee that thou art in no preſent daunger, that ſhee may reioyce at thy miſerable end. It may bee thou art fed to the ſlaughter, that though thou goe on a little way in thy pleaſant path, thou maiſt returne back when thou wilt, & thy little wandring will not greatly bee regarded. O thou vnwiſe and ſottiſh heart! when wilt thou vnderſtande? hath the Sonne of God endured ſuch payne for the ſmalleſt of thy ſinnes, & makeſt thou ſo light account of ſo greiuous crimes? doth the law thunder curſes, and plagues, and euer laſting torment againſt thy leaſt inordinate motions, and didſt thou not dread to performe ſo ſhameleſſe a practiſe? Knoweſt thou not that the eyes of God and his Angels be-

hold thee doing that thou wouldest be ashamed to doe in the presence of vngodly men or vncleane beastes: or doest thou not consider how thou didst grieue the spirit of God who hath vouchsafed of his infinite mercy, to dwell in thy body to this end, cheifly that he might mortifie thy carnal lusts? vvhy didst thou then defile his temple which he hath sanctified to be a house for himselfe to dwell in? take heede thou driue not out so worthy a gheſt, by such swinish and fleshly behauiour, whom he once depart, then shalt thou be a hold for deuils, & legiõs of damned spirits that they may stuffe thee full of all maner of iniquitie, & then at length be come pitch and brimstone, to maintaine the fire of Gods scorching wrath in thy sinewes, spirits and inward bowels drinking out in full measure the dregs of the wine of his rage and fury: and canst thou be blind and retchlesse that for the vaine pleasure of sin for a little while, thou wilt con straine God to torment thee euerlastingly, who it may be end at this instant, if thou wilt still try his patience & long sufferãce, will suddẽly take thy spirit from thee, or come in iudgment to recompence to all sinners by his finall sentẽce in the burning of the whole world, the stipend of horrour, shame confusion and vtter reprobation: & weigh with thy selfe, that to approach to God, is the chiefest ioy of his chosen, to behold his glorious countenance in the face of his Son, whereas thy sins doe separate thee from him, & make thee afraid to speake to him by prayers, which is thy chiefest and greatest solace in this mortall life: how much more will thy vngodlynes make thee wish delay of the last iudgment, the speedy and present comming whereof is a cheife prop of our fight: and withall remember how the Deuill that roaring Lyon, laboureth by his impure act, to make thee most filthy and loathsome in the sight of GOD, and reioyceth to see thy gracious Father, mercifull Sauiour, and comfortable Sanctifier, so abused and withstoode, and angred by thee, whome hee hath wonderfully made, carefully preserued, and dearely redemed, and tenderly loued

ued, that if it may bee, thou shouldest by vtter Apostatise dishonor him in the face of the world, who hath aduanced thee in the presence of all his Angels: and though thou be so sure in faith that thou canst not vtterly fall (the consideration whereof should make thee more dutifull, and not incourage thee in a sinfull course) yet mayest thou by little & little, & by often falling, bring thy selfe into a better liking both of the wicked & of wickednes it selfe, who thou oughtest to hate with a perfect hatred, & then God by iust iudgment cast thee into a sure sleepe, that thy filthines may be seene of men, & thou condemned to the griefe of the righteous, and scorned to the shame of the vngodly, and in the meane season, by prouoking Gods iudgement, be spoyled of thy goodly ornaments, of thy godly desires, of religious thoughts, of zealous affections, of christian communication of holy indeuours, of assured perswasions of faith, of stedfast waytings through hope, of constant suffering by patience, & hearty reioycings from loue. In the perfit consummation of which things, because al happines consisteth beware thou careleſſe wrech, least suddenly by thy abhominable filthines, thou either for a time wholy depriue thy selfe of comfortable feeling of these things, or much diminish thy present graces and blessings receiued of the holy spirit, to the glory of God the father. But why doe I vtter my voice, or striue to make a dead carkas moue? O quicke thou me that art the fountaine of life, and call thou out of heauen thy dwelling place, that my wandring soule may heare the voice of her shepheard and follow thee whither soeuer thou leadest: nay of thy tender compassion take me vp vppon thy shoulders, & carry me gently into thy fold againe: for theeues haue stolne me away, & haue bound my feete so that I cannot go, and they watch for me vntill thou art gone, that they may carry mee away quicke from thy pastures: O doe thou therefore presently deliuer me and giue me thy helping hand: O cast thou downe by thy spirit my raging lust, and by thy grace subdue mine vntamed affection. I am weake, O Lord, and vnable to resist the force

of my mightie aduersary: send thy helpe from aboue, and saue me out of the iawes of this cruell Lyon: thou hast deliuered mee out of the mouth of hell? O let not the gates therof any more preuaile against me: let me not any loger be occupied in vngodlynes, least my enemy triumph ouer me, saing in his malicious heart, There, there, so would I haue it. Let this sin be far from me, O Lord, least I shoulde defile my selfe any more: with this notorious wickednesse: worke therefore in my heart an vtter detestation of it, that I may euer hereafter keepe my selfe pure and vnspotted for thy kingdom. Thou that art able to make of stones childrē to *Abraham*, mollyfie I pray thee my stony heart that all manner of son-like affections may bee imprinted therein: plucke vp, O good Father, these rootes of bitternesse, that no vnsauorie fruite may come of the tree, which thou by thine owne hand hast planted, I desire, I looke, I call, I cry, for thy assistance, that I may conquer this vnrulie motion O blessed Sauiour that hast graunted so many petitions vpon earth, to them that were careful for the body, fulfil, I pray thee, this my desire, not for health, nor strength, nor riches, nor honor, nor for foode, nor apparell, but for thy heauenly grace and inspiration: yea let me lose all those rather then be left in my sinfull flesh, that I should bee ruled any longer thereby. Mortifie good father in me the olde body of sinne, and giue vnto mee a new body, purged from these dead workes, to serue the liuing God, renew my spirit dayly, that I may cast away these workes of darknes: let it be enough, O mercifull father, that my weakenes in falling heretofore, hath bene made knowne vnto mee, least I should be too proud, Now let thy strength appeare in putting this mine enemy vnder my feet, that thereby I may be bold to put my confidence in thee. Why should my body made by thine hand, and my soule framed acording to thy image bee giuen ouer as a pray into the hands of Sathan? Deliuer me, O Lord from the snares of the hunter, & preserue me from the hand of mine enemie, who lieth in waite for my spirituall life, & laboreth my euerlasting destructiō so shall I prayse thee for thy great goodnes, & magnify thy

name for giuing me conqueſt ouer my aduerſary that is to ſtrong for me. To thee I flie for ſuccour till this tempeſt be ouerpaſt, hide me I pray thee vnder thy ſhield & buckler, that none of the fiery darts of Sathan take holde on mee. Good Lord for the loue thou beareſt vnto mankinde, for thy Sonnes ſake, who hath taken our nature vppon him, grant that I may not be tempted aboue my ſtrength, and that in all temptations I may flie vnto thee, as a horne of my ſaluation, yeelding thee moſt humble & harty thankes for that thou haſt giuen me a deſire to withſtand my ſinfull fleſh, which thy worke I beſeech thee for thy names ſake, to perfect and fully accompliſh.

Mat. 26. 41.

Watch and pray, leaſt yee enter into temptation: the ſpirite is willing, but the fleſh is weake.

Another zealous Prayer.

ETernall God, Allmightie, and moſt mercifull: wee thy vnworthy ſeruants, proſtrate before thy throne of grace, do yeeld our ſelues body and ſoule vnto thee for all thy benefits, which thou from our birth haſt heaped vpō vs, as though we had alwayes done thy will: although we occupied about vaine things neuer marked, neuer loued, neuer ſerued neuer thanked thee ſo heartily for thē, as we eſteeme a mortall friend for the leaſt curteſie. Therefore we come with ſhame and ſorrow to confeſſe our ſins, not ſmal but greiuous, not a few, but infinit, not paſt but preſēt, not ſecret but preſumptuous, againſt thy expreſſe word & will: againſt our owne conſcience, knowledg, & liking, if any had done them but our ſelues, O Lord if thou ſhouldſt require but the leaſt of them at our hands, Sathan wouide' challenge vs for his, and wee ſhoulde neuer ſee thy face againe nor the heauens, nor the earth, nor all the goodnes which thou haſt prepared for man, what ſhall wee doe then, but appeale vnto thy mercy, and humbly deſire thy fatherly goodnes, to extend that compaſſion towards vs, which thy beloued Sonne our louing Sauiour hath purchaſed

chased, so mightily, so graciously, and so deerely for vs; we beleeue & know that one drop of his bloud is sufficient to heale our infirmities pardon our iniquities, & supply our necessities, but without thy grace our light, our strength, our guide, we are able to do nothing but sin, as woful experience hath taught vs too long, and the example of them which are voide thereof, whose life is nothing else but the seruice of the worlde, the flesh and the deuill. Therefore good father, as thou in speciall fauour hast appoynted vs to serue thee, like as thou hast ordained all other creatures to serue vs, so may it please thee to send downe thy heauenly spirit into our hearts, change our affections, subdue our reason, regenerat our wils, and purifie our nature to this dutie: so shall not thy benefites nor thy chastisments nor thy word returne voide, but accomplish that for which they were sent, vntil wee bee renued to the image of thy Sonne. Good Lord, we beseech thee looke downe in the multitude of thy compassions, vpon thy militant church this sinfull realme, thy gracious seruant, our dread soueraigne, his Honorable Counsell, the ciuill magistrates, the painefull ministers, the two vniuersities, the people that sit in darkenes, & all that beare thy crosse. Gather vs into one communion of thy truth, and giue vnto euery man a spirit to his calling that we being mindfull of thy account, and that we are called Christians, may firmely resolue, speedily begin and coutinually perseuere in doing and suffering thy holy will. Good Lord blesse and sanctifie our meeting that no temptation hinder me in speking, nor them in hearing, but that thy word may bee heard and spoken as the word of God, which is able to saue our soules in that day. There is no cause, O God most iust, why thou shouldest heare sinners which are displeased with sin, but for his sake which suffered for sin, and sinned not: in whose name wee lift vp our hearts, hands, and voyces vnto thee, praying as he hath taught vs: *Our Father which art, &c.*

FINIS.

XUM